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There Is a God

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Cover—Southern Arizona Desert, Josef Muench

Monthly Thoughts

BY CHARLES FILLMORE

To be Used from March 1 to March 31

Illumination: The wisdom that guided Jesus Christ is guiding me, and my way is clear.

Prosperity: The prospering power that worked through Jesus Christ is working through me. Abundant prosperity is mine.

Healing: The healing faith that worked through Jesus Christ is working through me. I am filled with abundant life and health.

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Casting Out Demons

from the writings of

CHARLES FILLMORE

YOUR ATTENTION is called to the 1st chapter of Mark, beginning at the 21st verse, which reads, according to the "Twentieth Century New Testament":

And they walked into Capernaum. On the next Sabbath Jesus went into the synagogue and began to teach. The people were amazed at his teaching, for he taught them like one who had authority, and not like the teachers of the law. Now there was in their synagogue at the time a man under the power of a foul spirit, who called out:

"What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!"

But Jesus rebuked the spirit:

"Be silent! come out from him."

The foul spirit threw the man into a fit, and with a loud cry came out from him. And they were all so amazed that they kept asking:

"What is this? Strange teaching indeed! He gives his commands with authority even to the foul spirits, and they obey him!"

And the fame of Jesus spread at once in all directions, through the whole neighborhood of Galilee.

As soon as they had come out from the synagogue, they went, with James and John, into the house of Simon and Andrew. Now Simon's mother-in-law was lying ill with fever, and they at once told Jesus about her. Jesus went up to her and, grasping her hand, raised her up; the fever left her, and she began to wait upon them.

In the evening, after sunset, the people brought to Jesus all who were ill or possessed of demons: and the whole city was gathered round the door. Jesus cured many who were ill with various diseases, and drove out many demons, and would not permit them to speak, because they knew Him to be the Christ.

Jesus here represents the I in man, the self, the directive power, raised to divine understanding and mastery over sense. This realization of man's dominion and mastery over his lower nature is part of what is termed in Scripture dissertation the "new birth." Jesus represented man in the "new birth," and His experiences are typical of the experiences of all who develop the new state of mind, which is called the Christ, or superconsciousness. In this higher state of mind man has authority and dominion over sin, sickness, evil, and all conditions of mind and body that have their source in sense consciousness.

Each of these places and these people represent some mental attitude of the man who is in the throes of the "new birth." Capernaum means "repentance." It represents an attitude in the individual in which he is ready to change his mind. It is typical of any man who has lived in the outer realms of consciousness where materiality reigns, but now has come to realize that there is another realm interior thereto

wherein he acquires an acquaintance with spiritual Truth. This is entering the synagogue.

A Jewish synagogue was a little chapel, where any one could go and listen to the law read out of the Hebrew Scriptures, or, if he was a rabbi, he could read out of the law himself. There was a constant stream of people going and coming in this synagogue, and it fitly represents the mental realm of man. In the "new birth," or regeneration, the rebuilding of your consciousness begins in this synagogue, or mental realm.

The Sabbath day is that state of mind wherein you rest from your outer work; you cease your daily occupation, and give yourself up to meditation or study of things spiritual. The Sabbath day is also an attitude of mind in which you relax your outer consciousness: you let go your thought about material things, about the affairs of daily life, enter into the stillness of your consciousness, and begin to think of God and His law. This Sabbath day is kept any time you enter into your spiritual consciousness and rest from thought about temporal things. Then you let go of the external observance of days, because every day is a Sabbath day to you when you retire into Spirit and begin the worship, or consideration, of spiritual things.

Jesus read out of the Scripture "as having authority, and not as the scribes." In Luke it is stated that He read from Isaiah, and concluded with, "To-day hath this scripture been fulfilled in your ears." The meaning of this is that when we go into the spiritual state we find a law that demands fulfillment in us of all that has been written about spiritual man.

To free his mind from race and hereditary thoughts, man must proclaim his freedom and his authority. He should say, "I want you to listen to me. I have listened to you long enough. I have been subject to all kinds of thoughts. I have thought that I had to do this because I felt that way, and I had to do that because somebody said that that was the way a man should do; I have had to obey what was written in the medical books and in books of jurisprudence, and to follow all kinds of human precedent and custom. But now I am entering into a new world. I am, instead of looking outward for my authority, looking within, and there I find that all power and dominion is mine."

One who reads out of the law "as having authority" has an understanding of his birthright. He knows that he was not put into a world and loaded down with a lot of laws, conditions, circumstances, that would make him miserable. God did not give man that kind of inheritance, but He did give him dominion and power. When Adam was put into the Garden of Eden, he was told that whatever he said about the conditions there would come to pass. We are now returning to the Edenic state and are again taking on the real man, with a proper concept of our power and authority.

Every step that man has made in external dominion has had its origin in dominion over himself, and we can never be masters, we can never have power over the elements, until we have power over our attitude toward the elements. We shall not be subject to the heat and the cold or to electrical conditions and mental conditions when we have de-

veloped within ourselves the power of Spirit in control of our emotions, appetites, and passions. The world is new to every man; it is a world particularly individualistic, because we group our ideas with original freedom. Every character, like every grain of sand on the seashore, is a little different from every other character.

So, you will find in your work in coming into the knowledge of your soul that you are a little bit different from every other soul. It is the delight of God to see souls develop originality in character. Then, do not try to be like other people, but be yourself. Do not copy anybody. Be continually asking God to show you how you may become His original only-begotten son.

Throughout the New Testament are instances of Jesus' and His disciples' casting out demons, devils. Metaphysicians in this day are constantly asked: "What are these devils?" "Are there evil spirits?" "Is there such a thing as obsession?" Our answer is that these "demons" and "devils" are all conditions of mind, or states of consciousness, that have been developed through the creative power of man used in an unwise or an ignorant way. If you are using your creative power in thought and word in an ignorant way, you are bringing forth egos or personalities of like character. The mind builds states of consciousness called egos, and they locate in brain and body and possess or obsess the thinking mind. If the thoughts have been good, the man is pronounced a good man, and he is harmoniously balanced. If his thoughts have been evil, and he has given himself up to the flesh, he is called evil, or

sometimes "devil." Both the good and the evil are found in the unregenerate man. But in the "new birth" the evil and all its works must be cast out. Jesus was casting the demons of sin and evil out of Himself as well as others. This is the work of every overcomer.

Not all "overcomers" are courageous and brave. Like the Children of Israel in the wilderness, many of them wail because the way seems hard. They say, "I find within myself evil emotions and sensations. I am, if I am not watching myself, moved by my appetite or my passion to do things that I know are evil. What shall I do? What shall I do?"

You are to follow the Christ. You are to enter into this synagogue, this mental realm of yours, and begin the process of elimination. These "demons," all these error states of mind, are first to be put out by speaking the word of authority to them.

Many persons want to know all about the outer law before they have found the inner law, and they are in a constant state of inquiry. You can never know or understand the conditions of the race until you know the conditions of your own mind, consciously and subconsciously. Consequently, it does not really matter whether obsession is true, whether there are devils in the air, or in the earth, or in anything. All seeming errors will disappear in the sea of nothingness when you have cast out of your mind the demons of anger, hate, jealousy, lust, and the legions of devils that infest personality.

The important lesson for us is that God has given to us power and authority, through Christ, over all errors in mind and body. "That ye may know that

the Son of man hath authority on earth to forgive sins." Through your Christ mind forgive your own sins. You are not subject to the demons of sin, sickness, or poverty when you enter into the consciousness of your Christ dominion, and command them to depart. You can cast out all these evils, you can cast out that weakness, you can cast out that ignorance, you can cast out that fear. Fear is one of the greatest devils that we have to deal with. I know persons who are afraid of God. They quote, "The fear of Jehovah is the beginning of wisdom," and believe it literally. Put that god of fear out—he is a devil. God is love and He never put fear on any of us. God does not ask us to give Him servile worship. All that God asks is that we seek His law, and keep it. Some people are so afraid of God that they have no realization of their sonship to Him. Do not spend all of your time in prayer. Do not think that you are surrounded by a law that you will be punished for breaking. If you have made an idol of the law, break the idol. I had rather be a smasher of idols than a worshiper of idols.

Then rise up in your dominion, remembering that you are a son of God, and put out every one of these errors, these evils, and the hard conditions that have followed their entrance into your consciousness. Proclaim: *"By the power of my spiritual word of authority I say unto you, fear, anger, appetite, passion, come out of me!"*

But you ask: "Is this one treatment all that is necessary to do the work?" That depends on the size and strength of the demon. Jesus Christ seems to have repeated these lessons many times. He healed

the sick at Capernaum, and He crossed the sea into the wilderness, and He healed there; He healed in all the villages, and they brought people to Him from every part. When He healed Simon's wife's mother the whole city was gathered at the door.

This means that, when you begin this healing process in yourself, all your thoughts rush in and ask to be healed. The whole man, the whole mental realm, your whole body, is crying out for the cleansing power of your healing word expressed in the authority of the I AM. Repeat the treatments as often as necessary. When the disciples could not cast out the demon, Jesus told them, "This kind can come out by nothing, save by prayer [*and fasting*]." Fasting is denial, and prayer is affirmation. This means that we should continue in both our denials of error and our affirmations of Truth until the error disappears, and Truth prevails.

You will never receive this cleansing power until you rise up, until you lift up and set free the evil conditions that are so strenuous in making you believe that they are real. We are told in this lesson that when Jesus went into Simon's house, there He found Simon's mother-in-law sick in bed with a fever. Fear and anger working in a negative base will produce fever. Rebuke with authority the error and lift up the consciousness, and you will be healed. Jesus took hold of her hand and lifted her up, and all at once the fever left her, and she began serving them.

Doctors tell us that fevers are caused by germs, and these germs work on people who are in negative or depleted states of vitality. A depleted state of

mind will lower the vital energies. Get run down in your mind, get a little discouraged and tired, and pretty soon the whole life force in you runs down below normal and the microbes begin tearing down your cells, which is fever.

Jesus suffered not these demons, or these errors, to speak. You will find, as you begin the elimination of the demons in your mind and body, that they want to talk. If there is anything that the devils like to do it is to tell you how bad they feel, and how bad they are, and you—it is a strange thing, but they will talk right through your mouth. You do not realize it, but these demons will use your voice, and you will be telling your neighbor next door how awfully bad you feel on account of the weather. And you will be reciting on the street, and wherever you are, probably, the error side of the proposition—how awfully hard times are, and how you have to save your money, and how sick the children are, and what an awful condition your husband is in, and so on and on. This is all visible evidence that you are possessed or obsessed by demons.

But when you get the wisdom of the I AM authority, you do not allow the demons to say a word. Put the lid on every one of them; and if one of them jumps up inside of you and begins to tell about his condition, say at once: "That is one of those demons. I am not going to let him talk through me." Then say: "Peace, be still; come out of him. I am going to have a real man here. I have been making a foolish, ignorant man long enough. Now I am going to create a living man, a man of authority, a man of dominion, a man after God's idea. I am a son of God. I am

going to represent God in my creation. My mind is henceforth to be the mind of a perfect man."

Keep before you always that perfect image and likeness which you are; think about yourself as perfect, and speak only words of perfection. Think only thoughts of perfection, and the dominion and power of Christ will appear in you. You will be glorified, and God will express Himself through you. You will be in realization the only-begotten son. If the demons do cry out, they will say, "You are 'the Holy One of God.'" This cry is error's recognition that you are Truth, and when error does that, your mastery and dominion are assured and the demons will surely come out of you.

REVELATION

Helen Faulkner

Devotion is a privilege
And not an act of will;
Self-seeking, even if devout,
Remains self-seeking still.
To be devoted, man must know
Himself the least of things.
Then from humility his prayer
Will lift unfettered wings
And bear his spirit high to see
What wonders Truth has done.
Devotion has revealed for man
Himself and God as one.

The Lord's Prayer

RUTH TUBIA

SAY THE Lord's Prayer slowly, trying to digest its wonderful, limitless meaning—then consider the following meditation:

Our Father, who art the nucleus of our spiritual being, You are the perfect One. Your perfect creation is being established in and all around us. Your will is being done in our bodies as it is in our minds. You give us the spiritual, as well as physical, foods we need to fulfill today's desires. And you forgive our mistakes against You whenever we open our minds to forgive others who err against us. You never leave us in times of temptation. "If I make my bed in Sheol . . . thou art there." It is Your strength, not ours, that creates in us the will to turn away from wrong thinking and its results. For this is Your world, Your power, Your shining perfection here, now, and always! We thank You, Father, that this is so. Amen.

"This Do"

LILLIAN WRIGHT MITCHELL

WE READ in the Good Book that a certain lawyer stood up and put Jesus to trial, saying, "Teacher, what shall I do to inherit eternal life?" And Jesus said, "What is written in the law? how readest thou?" And the lawyer read, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." And Jesus said, "Thou hast answered right: this do, and thou shalt live."

One of the paramount points in Jesus' teachings concerns things that were not being done. The sins of omission were the faults to which He often referred. The indifference of the people was a failing of extreme sadness to Him. Had they been filled with the innocence of little children there would have been no need for Him to say, "Except ye . . . become as little children." There would have been no reason for Him to say, "Come unto me," if they had already done so. He talked about the things they were not doing. "This do," was His command, and still is today. It is the command that presses itself forward from within our being, eager to be free, eager to be fulfilled.

Intelligent though we may be, we sometimes show poor judgment in setting alarms to guard our possessions and warn us of intruders' approach, while we freely allow envy, pride, and resentment,

along with other robbers of our happiness and peace of mind to move right in to our house of thought. It is rather puzzling that, in exercising the right of free choice, we choose to harbor these robbers of our confidence, and yet, we do.

Under the banner of self-justification, freedom of choice often means having our own way. We feed on strong dislikes and intense aversions to people and feel fully justified in so doing. It seems easier for us to entertain such attitudes than to face the real issue: our sins of omission. Man has had clinging tendencies since prehistoric days, when he clung to his small possessions such as a stone, a hewing flint, a cave for shelter. Today we still cling to that which we call our own, even our thoughts.

In spite of lagging spirits, all of us are capable of breaking the shell to get at the core of life's meaning. Life, as Jesus put it, should not mean just an existence for material pleasure alone. There must be higher goals. We cannot live forever on the level of using anger and retaliation as weapons of defense, or of self-justification as a reason for holding on to thoughts that make us unhappy. That we choose to do so by not trying to loosen the grip of these intruders in our thought house shows that we miss the main point of Jesus' teachings. Our attention should be centered on the things we are not doing, the sins of omission.

"How readest thou?" What interpretation do you put on His message? What do you think He meant when He said, "Except one be born anew, he cannot see the kingdom of God." Are you as Nicodemus, who skeptically asked, "How can a man be

born when he is old?" "How readest thou?"

If we think as Nicodemus, then we are seeing the flesh man and not the man of Spirit. Jesus would not expect us to disregard material laws, but He does expect us to transcend them. This is a very important part of His teaching. Material law and spiritual law must blend and become one; the lesser must merge with the higher. He knew very well that as we allow God in us to flow forth from His own inbeing, our entire nature is reborn, renewed, and uplifted. It means stepping forth in the new garments of a Christ fulfilled, and to live for and through our fellow man until that which is gross in us is redeemed. "How readest thou?"

Whether we are consciously aware of it, we just cannot get along without God. That He chooses to stand by, with His healings, His stars, His sky, and His love, shows that in the beginning He committed Himself to our cause. And to this end He sent His Son as proof of His willingness to do His part.

How comforting, how sweetly persuasive is this magnetic God love, which through its own commitments will never let us go. This cohesive love, so faultless, so pure in its intent, so far outreaching in its purpose that we can never quite get beyond its reach, always infolds and protects us.

"This do," said the Master. We can indeed learn of Him who went before us. "This do," is the command knocking at the inner door of mind. Ever and ever He is telling us, "take my yoke . . . my burden is light," "If ye have faith, and doubt not," "Be reconciled to thy brother." "This do," says the voice of love, calling us back. It is our imprisoned divinity

asking, pleading for release. "This do," and find peace.

We make life so terribly complicated. In our struggles to earn our daily bread, we let our emotional disturbances become our temple and our world. We live within the confines of confusion and emotional wars, and all we have to show for it is a Tower of Babel, whose tongues confuse us. "Zeal for thy house shall eat me up." Sometimes zeal literally eats up our values or any gain that we might have made. Our temple becomes "a den of robbers," who steal our initiative.

Every thought we think belongs to us. We are its owner. As we send it forth it is tied to us by an invisible cord, and the resultant events that may follow are attached to the same cord. Let us not quibble over whether someone else has sent out a thought the same as ours. Our thoughts alone are what count, and they will have our mark upon them. Our thoughts have their shade or meaning peculiar to us. We have started long ago, but over a period of time we built our temple, brick upon brick.

If we meet discomfort in trying to believe this, we are in conflict with something we all must face—change. Sooner or later change must be taken into our considerations and reckoned with. Many of us may want things to remain as they are. We feel that change will take away our comfort. We must accept the fact that if we and our circumstances are to improve, change must take place. It is a challenge we must accept. When we do, Spirit says, "Change and come up higher." Change is being thrust at us over and over. Even that which we call the now is no

longer now the moment we think about it. It has moved away, and a new now has taken its place.

We expect much from God just because He is God; whereas, we should expect much because we find Him at the heart of everything. He is even at the heart of whatever may be troubling us at the moment, not as its cause but as its cure.

We are able people and we can learn to place a valuation on a negative occurrence. No matter how dismal events may seem, if from them we learn to employ positive causes, then good and heartwarming effects will be ours. God stands behind every cloud with His love and His sun and His stars. Jesus could quite easily say to the lawyer, "This do," for He already knew the ableness of His hearers. He knew of them as He knows of us, that once the mind raises questions new keynotes emerge. Jesus was always in tune with the Infinite, and today He asks that we stay in harmony with Him. "This do," and find love.

As we look back, we can readily see that Spirit has been demanding to be included in all our affairs. Life has been trying to force us to face issues that demand accounting. We have heard the whispering call, "love thy neighbor as thyself," but we have drawn away from it because we have sensed a deeper responsibility in this commandment. Something tells us that it is more than just a group of words. Something tells us that it means not only being kind to our neighbor, but being our neighbor in all his trials. "How readest thou?"

The rain that falls on "the just and the unjust" is the same rain in each case, and we must realize that God's love falls equally upon all. His arm of love is

never shortened for one and lengthened for another. It all depends on what we use for a measuring rod: the little self or the big self.

It is a tall thing that the Master asks of us, "Ye therefore shall be perfect, as your heavenly Father is perfect." I hardly think that He would have asked it if He had not known that beyond our human inadequacy lies a wealth of unused abilities, and that when we are through compromising we will get down to business and use them.

"This do," is what we are really hearing and sensing back of our restlessness. We feel it throbbing back of our discontent. When our carrousel spins we refuse to glance at the ever-changing scene. Life demands that we look around, for we have to see God in new and special ways. When we think we have conquered the little self, let us be very careful not to feel proud of having done so. The latter cancels out the first. When we think we have overcome temptation, let us not deceive ourselves into thinking that the fight is over and the war is won. Our complacency also becomes a temptation to overcome. Thus does our merry-go-round spin and present an ever-changing vista.

It is wonderful to know that we can never stray so far away from the fold that the voice of the Good Shepherd cannot be heard, if we will but listen. The Shepherd never said that there was any short cut or better pasture, or a better street on which to travel. Jesus said, "I am the way," and the Way is the one in which we should walk. Let us draw nearer then to the love that will not let us go. Let us become willing captives within the Shepherd's crook. "This do."

Let God Do It

L. STEVENS HATFIELD

ARE YOU ON friendly terms with God? When things of the world are troubling you, can you turn to Him with complete trust and say, "Father, I turn this problem over to You; show me what You would have me to do," then leave the problem with God and listen while He tells you what to do?

Jesus, who healed the sick, multiplied the loaves and fishes, and raised the dead, when questioned as to His magnificent power, said, "I speak not from myself: but the Father abiding in me doeth his works."

We will be spared much fear, suffering, and indecision when we realize that God will succor and save us if we will let Him.

"Be still, and know that I am God." Have you ever considered the exact meaning of this statement? Have you taken it apart to learn what you should do? A small boy's definition may give you the key to its meaning. When he was asked what it meant to be still and know, he thought for a moment and then answered, "It means, don't move your thought off God." If you keep your mind on God, thoughts of fear, worry, and uncertainty will not lodge in your mind.

The quickest way for us to finish a problem is to turn it over to God and rejoice that we have an opportunity to prove to ourselves that "Closer is He

than breathing, and nearer than hands and feet." When we take a step toward Him, He is already halfway to us.

We often blame God for suffering, sickness, and other inharmonies that come to us. We say that He is punishing us for wrongs we have done. This is a falsehood and shows that we do not understand our gracious and good heavenly Father. The Book of Jeremiah tells us that God asks about the evils that present themselves to man: "Hast thou not procured this unto thyself, in that thou hast forsaken Jehovah thy God?"

Before beginning any project, be it financial, pleasure, healing, or just the art of happy living, we should first seek guidance through prayer in order to learn what God would have us do. Most of us have a foolish, thoughtless, and often disastrous habit of starting projects on our own initiative, and then we ask and expect God to bless such undertakings. If God is to be our partner and our helper, we should ask Him for guidance before we start a project.

All of us desire to be happy, to be successful in our chosen line of work, and to be joyous, radiant, and at peace with ourselves and the world. We have no sorrow unless we accept it; we have no failure unless we admit it; we have no disease unless we acknowledge it. We can rejoice in the face of discordant, negative conditions, for neither sin nor disease can affect us when we embrace our oneness with God.

We hear much in these times about preventive measures, measures that are not always infallible. Jesus had a better way to avoid disaster. His advice

was to "watch and pray," which means that we should never jump headlong into any line of action before we ask God's blessing on the action.

Some persons claim that when we succeed we get proud and that when we fail we are defeated. This is not true, for when we succeed we are thankful. When we fail we learn that we have been trying to run our lives to suit ourselves instead of letting God run them. Jesus knew the power of God's help, for He said, "My Father worketh even until now, and I work."

A person's greatest need is to know God. Jesus understood God, and this enabled Him to accomplish the marvelous good that seemed miraculous to others. He never taught that the ability to demonstrate God's presence and power belonged to Him alone. On the contrary, His assurance was, "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do." Jesus always looked to the Father for the spiritual understanding that enabled Him to go from achievement to achievement and to provide the best example of man's ability to express the true nature of God.

Whatever troubles we have to face, God is always our sure and safe refuge. We can offer our burdens to Him and have confidence His love can change them into blessings.

When we turn to God for guidance, we are led into ways that are right for us. When Jesus said, "He that seeketh findeth," He meant that no one is without the help he needs. He revealed a rewarding way to meet any situation. When we turn to God in faith, this way will be revealed to us, "For every-

one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Is there a disturbing situation in your life? Are you faced with a task that makes you tense just to contemplate it? Are you confused and in need of guidance? Are you in need of healing? Do your finances seem limited? Now is the time to turn to God with complete confidence in His power to heal, restore, rebuild, and guide you. Know that "The Lord is at hand. In nothing be anxious."

You need to trust God and to seek His guidance. You have His Spirit, and you can draw on this Spirit to make the start today that will initiate the program of successful living you desire. If you have been trying to solve your problems alone, now is the time to turn to God and ask Him for the right answers. As you look to Him for guidance and refuse to acknowledge any negative situation, a feeling of peace and certainty will fill your heart and you will know that you are being divinely guided in all your ways, and blessed and protected by His presence. "I am now come forth to give thee wisdom and understanding."

The life of God within you can heal your body and strengthen it with new vitality. The wisdom of God can guide you in making your decisions. The love of God can protect you from all harm. The power of God can untangle any difficulty you may have. The peace of God can calm your fears and fill you with courage, confidence, and joy.

Give us this day our daily bread.—JESUS

Being Moved Upon

WALFRED TAURAINEN

AND THE Spirit of God moved upon the face of the waters." Just twelve words, yet they tell the way by which the Spirit of God brings forth all things. The account in Genesis from which the above quotation is taken deals with the creation story. Although the end of this creation story is found to be just a few short paragraphs away, the moving of God's spirit has not ended. It still moves. Progressive living means being moved upon by the Spirit of God, even as the waters were moved upon in the account of creation.

God the Creator, the Spirit that brings forth all manifest good is a moving Spirit. It moves in the sense that it is active. It's action is a forward movement, a constant, active urge to create and to bring forth. There is never a moment in time, not even a split second, when the Spirit of God is not moving in a progressive manner. The movement of God in your life, in the lives of all other persons, continues onward. When we read in our Scriptures such statements as in Malachi 3:10, "And prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough *to receive it,*" we realize that the movement of God in the universe has not stopped. We understand that the moving of Spirit is not confined to natural elements such as "the waters" or light and darkness.

The Spirit of God moved and continues to move upon all that it has created, including man. We are coming to realize more and more that the moving of God's Spirit upon man is always a progressive one. The Spirit of God can move only in one direction: forward, onward. These words denote progress, betterment, more good in manifest form. Sometimes we use the word *upward* to denote progressive living. This movement of Spirit is not directional in the sense that the movement is a matter of from here to there, but from the within outward. It is like the moving of the oak tree from the acorn or the flower from the seed. It is a bringing-forth movement. Being moved upon by the Spirit of God is letting the Spirit within you do the bringing forth. This is the nature of God, the business of God. We read in Luke 2:49 that Jesus, on being questioned by His parents, said, "Wist ye not that I must be about my Father's business?"

Jesus realized, even as a young boy, that He was not on earth merely to move about, but to be moved upon. He understood, more keenly than did His parents, that all men are subject to the movement of God's Spirit. He took time out from a fun-filled boy's day to give this Spirit some attention. We learn, too, that following this the boy Jesus grew "in wisdom and stature, and in favor with God and men."

Being moved upon is a matter of letting the Spirit of God move from within you into outer experiences or manifestations of good. This good includes every form of good: health, happiness, prosperity, long life, and all else. Letting the Spirit of God move upon you requires stillness, becoming

quiet. "Be still, and know that I am God," was the injunction given to the Psalmist. It is still a requirement for man to observe in this twentieth century. The passing of time has not changed this in any way. Ages have not altered the way in which the Spirit of God functions. Being moved upon by the Spirit of God is the same today as it was then. The attitude of stillness in prayer, in meditation, and in contemplation is required.

There are two things to realize about this matter of being moved upon or, as Jesus said it, being "about my Father's business." One is to realize that the Spirit of God is constantly moving in your life toward the manifestation of your highest good. This movement of God in you is the progressive intent and function of God. The second is to realize the need of fulfilling the requirement that makes it possible for God to bring forth the desired good, the hoped for results. Your knowing and believing the first of these two factors and your co-operation in becoming still, quiet, and receptive to fulfill the second requirement meet the basic conditions for demonstrating your good. In doing this you can say with Jesus, "my Father worketh even until now, and I work."

The work that the individual does is that of trusting and believing. It is in the use of faith that man does the work which Jesus referred to when He said, "and I work." God is Spirit and works through Spirit in man. Man, therefore, must work with and through the same Spirit. All too often man turns from dependence on Spirit to dependence on things in his outer world. "Not by might nor by power, but by my

spirit, saith the Lord of hosts," is what we read in the Bible concerning this very thought of where the solution to man's problems lies. This idea is contained in the author's poem entitled, "Not by Might":

It's not always the hand of might
That lifts the burden or makes things right.
It's not always the powered strong
That clear the way or right the wrong.

The hardest burden man must bear
Is ofttimes lifted by silent prayer;
By love's soft touch and tenderness,
And faith, unyielding, under stress.

Being moved upon by the Spirit requires a stillness and a quietness, not merely in the room one is in, but in one's consciousness. When one's faith is as unyielding as the problem seems to be, then the manifestation of good begins to make its appearance. Faith in God's power and in His ability to bring forth the right answer is part of the stillness. We should recognize that becoming still and knowing God is not something separate from the process of being moved upon by God. It is part and parcel of the process. The movement of God into manifestation of man's desired good starts in the instant man begins to make an effort to become still or receptive to the working of Spirit. Even while the stilling of the mind is taking place, Spirit is already moving to bring forth results. The movement of Spirit toward the desired good is enhanced and becomes more effective as the degree of quietness increases.

To take some time out of each day's activities to become quiet and still helps to make the process

easier as time goes on. It is a learning and a doing process. The use of a few good affirmations and denials is most beneficial in this. Attending group sessions where a prayer leader assists in the speaking of affirmations or denials is of tremendous value. Whatever helps you to attain the required state of quietness and undisturbed faith is good, and you will soon know by the demonstrations you make that your becoming still enabled the Spirit of God to move upon you with outpoured blessings.

"I am now being moved upon by the Spirit of God, and I am willing to be still and let this movement of God take place."

RESURRECTION

Rachel R. Harris

I cannot cite the very hour
I first believed, nor tell the day
The angels reached my tombed heart
And rolled the heavy stone away.

Nor can I say when deep within
My soul the radiant flame
Of love consumed me. Ask me not.
I only know it came.

But who can state the time exact
When first green buds appear
Upon the trees? We just accept
The fact that spring is here.

The Wisdom of Steadfast Prayer

CHARLES H. MATTERN

IF WE HAVE SPENT considerable time, effort, and prayer on a spiritual demonstration without any tangible results, we may be asking ourselves these questions: "Does God care?" "Is He really interested in my problem?"

Truth as taught by the Master lovingly assures us that these questions are easy to answer. God does care. He infinitely cares. "Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father [being aware of it] but the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows." God is interested in our problems. "Your heavenly Father knoweth that ye have need of all these things." "Fear not, little flock; it is your Father's good pleasure to give you the kingdom."

A good question is this: Am I acting with divine wisdom to do everything that I can do to aid in the fulfillment of my prayers? Or the problem may be one that defies our best efforts: Am I then believing that "with God all things are possible"?

When a person asks these questions with heartfelt sincerity, he will soon be receiving satisfactory answers to his prayers. This asking is the first step, perhaps the most important step, toward demonstration of Truth. When a person decides to trust God completely, he sets the stage for His outpouring of blessings.

Many of our anxieties and doubts come from the mistaken belief that God will answer our prayers in ways and means that are prescribed by us. This is not always the case. We may be expecting our blessings from a particular direction, when it may not be for our highest good that they come from that direction. Or we may be expecting specific blessings at a certain time. But God's timetable is infinitely superior to ours. His opportune time will bring the richer blessing.

Let us not be upset if answers to prayer require time. We should not try to rush things. Our wisest course of action is to begin the development of steadfast prayer and patience, to let go of a heavy burden, and to relax completely.

The wisdom of letting go of a stubborn problem has been proved by each of us at one time or another. As school children, despite fruitless efforts to solve an arithmetic problem, we usually perceived the solution after we had let go of the problem and relaxed at play. As men and women in business, as housewives, teachers, writers, or as persons of other occupations, we have often been so frustrated by attempts to solve some practical problem that we have put it aside. After we have relaxed for a time, we always know distinctly and clearly how the problem can be solved.

This letting go is a getting rid of the old frustrating and inadequate thoughts. We strengthen our mental resources. We soon have a positive perspective of the condition. Ideas easily come to us as to how the situation can be remedied.

In spiritual things the act of letting go and letting

God is a great means to bring forth our good. It marshals our mighty, inner spiritual power. Through this power God works "His wonders to perform." As a rosebud unfolds its beauty in nature's stillness, so God needs tranquil and receptive hearts and minds as channels for His flow of blessings. Our time can be spent best in daily periods of prayer, in meditation, in the reading of the Christ message, and in the affirming of Truth statements. Through such devotion to Him we have more tranquillity and we receive more inspiration in His loving presence. "Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee.*"

Admittedly, it may at first be difficult for us to let go of burdens and to let God have His own perfect way in answering our prayers. Defeat may threaten everything for which we have been praying, but, as Emerson said, "Defeat comes only from within."

One of the most important principles of spiritual life is the Master's assertion, "According to your faith be it done unto you." But this principle works the opposite way, too. Our negative thought barriers keep the perfect answer from us. Let us remember that the problem itself can never defeat us. Every problem, no matter what it may be, has its own solution. The only thing that can defeat us is our belief that we are defeated. Thus, we do not need to give logical proof that prayers are answered through our faith in God's power to do all things. We should remain steadfast in prayer and believe that God is fashioning the right answer. Jesus affirmed this by saying, "Fear not, only believe."

If we find ourselves on the brink of defeat, one or two affirmations of Truth will help us to stand our ground against any array of defeatist thoughts: *"Be still, and know that I am God." "The unfailing power of the Christ works in me and through me to fashion the perfect solution."* Such Truth thoughts show us how we can have an ever-increasing and ever-strengthening faith. Feelings of frustration dissolve when we realize the presence of the Christ.

Peter was fully able to walk on the water as long as he focused his eyes on the Master. When Peter looked away from the Master and saw the angry waves, he became doubtful and afraid, and he began to sink. Jesus took Peter's hand, lifted him up, and conducted him safely to the boat. But the Master said to Peter, "Oh thou of little faith, wherefore didst thou doubt?"

Once we surrender our personal will to the Christ, let us not make Peter's mistake. Let us never doubt His loving intention to mold our prayerful desires for great good. We must keep our spiritual eye focused on His power to give us perfect health, abundance, and joy. We should not fear the foreboding billows of life, when they also obey His commands. Heartfelt prayer, which is made in faith, always brings forth our highest good.

Let us accept the Master's promises, for they only await our faith for their fulfillment. We must stand fast in the knowledge that "with God all things are possible," for faith demonstrates this. Paul said, "He is faithful that promised." And the greatest of all teachers, the humble Carpenter, said, "If ye abide in me, and my words abide in you, ask whatsoever ye

will, and it shall be done unto you." Despite seemingly unanswered prayers, each of us must develop a steadfast faith and a belief that: God is my divine supply. God wills my highest good. The Christ Spirit within me is more powerful than any obstacle to prayer. My unshakable trust in God's love for me opens wide the channel to His wonderfully satisfying answers to my prayers.

When we make these truths so dominant in our consciousness that seemingly unanswered prayer never upsets us, we give God opportunity to answer prayer beyond our fondest expectations. The Master gave us the principle for doing just this. When Jesus was confronted with the seemingly impossible task of feeding five thousand persons from a supply of two fishes and five barley loaves, He gave thanks to God for the food on hand. The increase was so vast that not only everyone was fed, but twelve baskets full remained.

This principle of thanking God for what we do have makes the four statements that we mentioned very effective in prayer, for we are expressing an understanding faith which operates God's perfect law of increase. When we give God thanks for our present financial status, even though it may not be adequate for all needs, we soon have abundance. When we praise God for the moments that we do enjoy, we prove the power of prayer and bring into our lives His lasting radiant joy. If we are not enjoying our divine heritage of perfect health, let us thank the Father for the healing power that is working in us. Such prayer for perfect health is answered as we persevere daily in faith.

A few years ago a friend of mine, crippled by arthritis, had been praying for perfect health. For some time her prayers had not seemed effective. One day she began to thank God in prayer for His surrounding love and for His intention to heal her perfectly. Late that same day she discovered that she could move one joint of one finger without any pain. She was very thankful to God for the tiny improvement. In a few days all fingers on her hand could be used. Again thanks was given to Him. Soon every part of her body was restored. Today she is whole. No trace of the illness can be found.

Let us no longer trouble ourselves by wondering if or when our prayers will be answered. Instead, let us show in our prayers heartfelt gratitude for His abiding love for us. In prayer we can wait on God and be inspired. This waiting helps to bring about an ideal covenant between God and man for prayer is a two-way affair. Man waits on God and permits the Father to flood him with divine inspiration, power, love, and wisdom.

God works with us as our silent partner in the business of living. He cares for us, and He greatly desires us to achieve health, happiness, and abundance. God looks on us as His co-workers to bring to earth His kingdom of all wonderful things. If answers to prayer seem slow in coming, we must remain steadfast in prayer and believe. Remember that His schedule is perfect, His answer is perfect.

Seemingly unanswered prayer is much like a carpenter who has trouble in building a house. The carpenter knows that the architect's plans are perfect and that closer study and practice of them will enable

him to master the difficulty and build the house according to specification. We know that nothing is wrong with the power of prayer. If we take stock of the situation and make the necessary spiritual adjustments through study and practice of Truth, our prayers will be answered accordingly.

God wants you to have the best possible answer to your prayers. He has the perfect answer to prayer, and He wants you as His heir to demonstrate it with the great inner spiritual power He has given you. Go forward each day through your prayers. The victory is yours through your faith in Him.

I Walked with Faith

Eleanor Halbrook Zimmerman

I walked with faith upon a stormy road,
And lo, a rainbow arched across my way.
The weariness was lifted from my load,
And sun came through to brighten all my day.

I walked with faith, and gladness in my heart
Rose like a river singing to the sea,
To shape my life in every smallest part
In praise to Him who walked in Galilee.

I walked with faith, and fear and darkness fled,
And doubt gave way before my eager feet.
A million stars were crowns upon my head;
The winds of all the world were fair and sweet,

And like to Abraham in days of old,
Who, trusting God, found joy in all his ways,
I, too, found on my way the steadfast gold
Of love, and hope, and joyousness, and praise.

Do!

JACK ROLAND COGGINS

JESUS STRESSED these things: knowing, believing, and doing. Doing, according to Him, is the test of the first two. "If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works."

To do means to act. Is it possible for us to know and believe and yet not do? Not really. We can test our degree of knowledge and faith by our works. If we experience lack, how can we truthfully claim to know and believe in the great spiritual law: "Give, and it shall be given unto you." The law is unrestricted. We are the ones who are restricted when we do not give. We cannot change the law, for it is perfect. We must change ourselves. We know the Truth. We say we believe it. But the doing of it is necessary to activate the law. "What have I to give?"

Begin by giving your full, undivided attention to the theme of this short article. You will have to do this consciously and earnestly. Here is another thing you can do: read every article in this magazine with this same attitude. This is only the beginning.

Daily give something spiritual: your loving thought to someone. Give something mental: some wisdom taken from the Book of Proverbs or the explanation of laws of thought to one who does not yet understand them. Give something physical: a toy to a child, a crust to a dog, food to the hungry, or money to those in need. Give until it hurts.

Remember the widow who gave the last of her substance. Why did Jesus praise her so? It was not because she was poor. He praised her because she exemplified doing as opposed to superficial understanding. Jesus knew and taught that when we give we create an emptiness, an opening through which God can express His abundance in a continual flow. The more we give of the little that we have, the more we shall gain. The widow gave all that she had. She must have greatly prospered, for she was obeying an unreserved law.

Think about any law that Jesus taught, but also obey it. Is there something you want? Is it obtainable? Of course it is. Jesus said, "Seek, and ye shall find." Is there any restriction or limitation in this verse? None at all. Is there anything good that you cannot have? Nothing, if you know about this part of God's will for you, believe in it, and actually do the seeking.

But how can you seek? Ask God to direct your search this very second. Do not wait. Put this magazine aside and ask Him to direct your path and to help you to understand that which you truly seek: oneness with the Father. Guarantee Him immediately that you will stop leaning on your own understanding, and trust Him implicitly with all your heart, mind, and soul. Do not continue to read until you have done this.

Do these directions seem absurd? They might seem absurd except for the fact that too many of us get into the habit of reading the great truths like this one and then lay the printed page aside and say, "How wonderful!" But we do nothing, and this de-

feats the very purpose of teaching Truth. It is taught, not only that it may be admired, but that it may be done.

Giving is doing something for the benefit of another or many others. Doing activates the law for us and for others. Searching is doing something that leads toward our destination or the taking of a step now, no matter how small. The assurance of finding is absolute if we do the searching.

The kingdom of heaven is open to us all now simply by our doing the following: "Love your enemies, do good to them that hate you . . . Give to every one that asketh . . . and condemn not," and all the other teachings of Jesus. After we know and believe these teachings, let us do as they say. "Everyone that cometh unto me [Christ], and heareth my words, and doeth them, I will show you to whom he is like: he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: because it had been well builded."-

What a promise for the doer!

PRAYER FOR PROTECTION

The light of God surrounds you;
The love of God infolds you;
The power of God protects you;
The presence of God watches over you.
Wherever you are, God is!

Harvest Your Good

CATHERINE THROWER

THE SECRET of harvesting our good is not to wait for joy or for good to come before we begin to praise God and to give thanks. If we wait for things to happen before we praise and give thanks, we may wait indefinitely. As spiritual beings, we should gain control of circumstances, events, and our own reactions to personalities. As spiritual beings we have the power to create our own circumstances, events, and environment. The secret is to sing, to rejoice, to praise, and to give thanks even before there seems to be anything for which to give thanks.

In the Unity pamphlet *Praise*, the author says that she was a chronic grumbler and that she stumbled on the hidden power of praise through the trial-and-error method. Her use of praise not only healed her body of pain, it healed her mind. She says: "I have proved to my satisfaction that praise will work along all lines. I have known praise to change even the face of nature, and to work what the ignorant call a miracle.

Most of us have seen the effect that praise has on animal and plant life. My mother always talked to and praised potted plants that were everywhere in her house. I always considered this one of mother's little habits, but now I know that her use of the spiritual principle of praise and blessing was her secret with her flowers. This secret caused her neigh-

bors often to say that she had a green thumb.

We can harvest our good through praise, because words that express praise, thanks, and gratitude release energies within our mind and body. When we release energy through praise, we can be strong in body instead of weak. We can have peace and trust instead of fear, and we can have poise and power instead of shattered nerves. Myrtle Fillmore had talked to, had blessed, and had praised her body temple constantly for two years, and she finally brought forth health where there had been the indications of an incurable disease.

Praise and the giving of thanks enable us to liberate or to release the spiritual power that is within us. We are all filled with a dynamic force, whether we are aware of it or not. This dynamic force is spiritual power, and this power is constantly seeking release. What the modern world often calls tension is nothing but man's spiritual power that has not found proper release and expression. Tense, nervous, and high-strung persons would have increased spiritual power and could do greater and more wonderful things by consistently praising their minds, bodies, and affairs, for praise releases the inner spiritual power that lies within each of us.

Praise increases that to which it is directed. Praise draws and accumulates spiritual substance, and continual praise can bring forth prosperity. Praise draws and accumulates spiritual life, and continual praise can result in healing. Praise draws and accumulates knowledge, and it can bring forth guidance and help for any problem. Praise can open a new, wonderful world to us, because praise draws

and accumulates good and gives it power for expression.

The whole creation responds to praise and is glad. We can praise our own ability, and our very brain cells will expand or increase in capacity when we speak to them words of encouragement and appreciation. When we feel discouraged, it is good to give ourselves a treatment in praise. This treatment changes our "I can't" attitudes and feelings so that they become "I can and I will" attitudes and feelings.

I recently heard someone compare an affirmation to a steering wheel in an auto. The steering wheel helps us to go in the right direction. Affirmations of praise also do this. They give us the desire to get started in the right direction and then they guide us on our way.

When we praise the riches or opulence of our loving Father, our mental atmosphere is greatly increased to receive these riches. Our wider mental outlook on riches opens the way for a richer supply. Through a persistent use of praise, a failing business can become a successful one, for even inanimate objects seem to respond to praise.

A woman once used the power of praise on her sewing machine, which was out of order. After she used words of praise, her sewing machine gave her no more trouble.

Another woman had a rag rug on her living room floor. For years she had been hoping for a new one. She heard of the law of praise and began to praise her old rug. Within two weeks a new one appeared from an unexpected source.

One of my associates recently related how the power of praise and blessing worked on a watch he was trying to repair. After he had done all that he could to repair the watch, my associate placed it on a shelf, blessed it, praised it, and left it for several days. When he inspected it later, he found that the watch ran perfectly.

The pamphlet *Praise* also suggests that we praise the qualities we would like to see in others, declare that others possess them already, and then see how quickly these persons will respond. The author of this pamphlet says: "Since I have adopted the praise method, there has been a great change in all my household. I no longer censure my help for apparent carelessness and for accidents, but I excuse the accident in some pleasant way and praise help for their good intentions, their faithfulness, and their goodness. Thus I call into activity the very qualities that I recognize, and I make them strong and potent and abiding."

A person often thinks, "When I have this or when I am able to do that, then I will be happy." But happiness does not come in these ways. Happiness already exists as a part of our divine nature. Through praise and thanksgiving we release this happiness.

All of us are surrounded by a pulsating energy that scientists call universal ether. Jesus called this pulsating energy the kingdom of the heavens. Out of this universal energy we can form and make whatever we wish. We can use this universal substance and the time to form and to make our world. When our thoughts are not the highest, we have to live

with results that are not the best. But each of us has the spiritual power to form this pulsating, radiant substance into good in his mind, body, and affairs.

All our words and attitudes affect us. Every time we sing, pray, or praise, we are carrying out the creative law. If we would be successful and happy, we must be very careful how we talk or listen to others talk about failure. This can keep us from experiencing success. In like manner, if we want to experience health, we must praise health and bless it until it becomes apparent in our body temple. We should talk health to our children and to our associates.

It is by man's word of praise and blessing that his world is restored to its perfection. The Children of Israel were shown that their sufferings and afflictions came not because God willed them but because they were disobedient to the law of praise. In Deuteronomy we read, "All these curses shall come upon thee, and shall pursue thee, and overtake thee . . . Because thou servedst not Jehovah thy God with joyfulness, and with gladness of heart, by reason of the abundance of all things."

The Bible records many instances where Jesus gave thanks. Before He multiplied the loaves and the fishes, He gave thanks. At the grave of Lazarus, He said, "Father, I thank thee that thou hearest me." Note that He gave thanks before the answer appeared.

We can harvest our good through praise and thanksgiving. Our good awaits us, and through praise we make divine connection with it at just the right moment. Day by day we experience more and

more of God's rich good through harvesting it with our thoughts, words, and declarations of praise.

The way to have an abundant harvest of good is to render praise and thanksgiving for the good we are entitled to as spiritual beings, even before there is any sign of it. Another way to increase our harvest of good is to praise and give thanks for the good we already have. We can increase this harvest of good through praise. Try it.

CREDO

Oh, I believe in beauty
That lifts the heart on high;
The wind in prairie grasses;
The tiny elfin cry
Of fledgling birds at evening
Who wait their time to fly;
The way a moonflower opens
Her satin face at night,
And every other loveliness
That aids the spirit's flight.
(The inner truth of Beauty
Is omnipresent light.)

If I had had no knowledge
Of God's eternal care,
Had never had His answer
On blessed wings of prayer,
He yet would speak through beauty,
"Lo, I am everywhere."

—DOROTHY CALLAWAY

Considering the Source

FREDA K. ROUTH

CONSIDER THE SOURCE.

This is advice that many of us may have used in trying to ease a feeling of hurt or anger when someone said or did something that we considered to be unjust or unfair. Perhaps our friends, in trying to comfort us, have advised us to consider the source.

Honest introspection will quickly tell us that the popular meaning of this saying should be foreign to the nature of a sincere Truth student. The behavior of our fellow man brings us no real peace.

Is there a better way to ease our feelings? Is there a safe and sure armor against the 'slings and arrows' of human malice? Indeed, there is. Unkindness, unfairness, and injustice are the shadows of earth—they have no real source or substance. The nature lover who stops to gaze at a beautiful tree does not look down at its shadow, even though the shadow, darkly outlined on the ground, may somewhat resemble the tree. We should have a correct view of our fellow man. There is no reality in the unlovely character that a person seems to be manifesting. It is merely a shadow. When we lift our gaze above earthly concepts and consider the true Source of being, we lose sight of the misleading shadow and the person as he is—essentially lovely.

A composer of music studies harmony. He does not sit and think about discords. If he did this,

he would never become a true composer.

One definition of the word *consider* is "to hold in mind." To hold in mind some discords of earth—unkindness, cruelty, and "man's inhumanity to man"—is to do nothing in the right direction and much in the wrong. To consider constantly the harmonies of a spiritual being and to remember that God is the Source of all that exists is to bring those harmonies into our own experience.

If we continue to think and believe that the source of evil is or can be in our fellow man, we shall meet evil at every turn.

The mental concepts that we hold, be they good or bad, are more powerful than most of us realize. If we visualize a person as a creation of God, we will meet this type of person. Instead of meeting the kind of person who seems to enjoy hurting us, we shall be blessed with persons who manifest kindness and loving consideration.

Jesus did not say, "Consider that which seems ugly." He said, "Consider the lilies." Consider the beauties of earth and heaven, not the ugliness that only seems to exist.

A Truth student, hurt by a cutting remark, spent many wakeful nights in considering the unkindness that prompted the remark, which was made by a former good friend. After she began the study of Truth she realized the error in her thinking. Putting out of mind the words that had been said, and her bad feeling toward the former friend, she viewed the whole matter in a new light. When she realized that unkindness has no source, but kindness does; maliciousness has no source, but love does; the

unkindness faded out of her mind, and she finally found the peace she had been seeking.

"And," she told the writer, "within an hour this friend called me on the telephone. She sobbed as she asked me to forgive her. How grateful I was that I could truthfully assure her that I had forgotten all about the incident."

Everything that is real has a source, and the source of all reality is God. "All things were made through him; and without him was not anything made that hath been made." God could not have created evil; consequently, it is not real.

Let us lift our eyes above the shadows of false beliefs. Let us see God's creation in the bright sunlight of Truth, see it as good and blessed. Let us consider our fellow man as our Father-God considers us—as His own image and likeness. All of us are conceived in love, are brought forth in purity, and are maintained in Truth.

Let us, then, labor for an inward stillness
An inward stillness and an inward healing;
That perfect silence where the lips and heart
Are still, and we no longer entertain
Our own imperfect thoughts and vain opinions,
But God alone speaks to us, and we wait
In singleness of heart, that we may know
His will, and in the silence of our spirits,
That we may do His will, and do that only!

—*H. W. Longfellow*

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: The wisdom that guided Jesus Christ is guiding me, and my way is clear.

Prosperity: The prospering power that worked through Jesus Christ is working through me. Abundant prosperity is mine.

Healing: The healing faith that worked through Jesus Christ is working through me. I am filled with abundant life and health.

INSTRUCTIONS: The same Spirit that lived in Jesus lives in me! It is an awe-inspiring realization that we share with Him the divine life of God. Jesus, our Elder Brother, is here now ready to assist us in releasing those God-given powers with which we are endowed. Charles Fillmore says: "Today Jesus Christ is our helper and teacher. Every man when he prays should recognize and take advantage of this truth. He can profit much by realizing that the same Spirit is in him that was in Jesus, who became the Christ."

Use the monthly prayers with the understanding that you partake of His wisdom, His prospering power and His healing faith.

Herbert Spencer once said that he would gladly turn his life over to anyone who would live it for him and relieve him of its burdens. This no doubt can be said of hundreds of other weary ones. It reveals however the fact that man lacks the true vision of life and is not living it as God intended. Man should lift his eyes "unto the hills, from whence cometh" his help. He should dwell much on the truths taught by Jesus and make them a part of his very nature.

When Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He was mentally freeing man from his many trials and tribulations, and leading him into the broad highway of spiritual freedom and joy and abundance. To accept Jesus Christ as Saviour means to accept His way of thinking and acting and make it ours.

Spiritual discernment always places wisdom above the other faculties of mind. It is pure knowing, and comes by kindling the inner light. "The wisdom that is from above is first pure, then peaceable."

This means that as I call the righteous judge into action I may find my standards of right and wrong undergoing rapid changes, but if I hold steadily to the Lord as my supreme guide, I shall be led into all righteousness.

For divine guidance in thought and act, affirm daily:

The wisdom that guided Jesus Christ is guiding me, and my way is clear.

The secret of demonstration is to conceive what is true in Being and to carry out the concept in thought, word, and act. If I can conceive a truth, there must be a way by which I can make that truth apparent. If I can conceive of an inexhaustible supply existing in the omnipresent ethers, then there is a way by which I can make that supply manifest.

The mightiest vibration is set up by speaking the name *Jesus Christ.* This is the name that is named "far above all rule, and authority," the name above all names, holding in itself all power in heaven and in earth. It is the name that has power to mold the universal substance. It is at one with the Father-Mother substance, and when spoken it sets forces into activity that bring results. "Whatsoever ye shall ask of the Father in my name, he may give it to you." "If ye shall ask anything in my name, that will I do." There could be nothing simpler, easier, or freer from conditions in demonstrating supply.

Daily concentration of mind on Spirit and its attributes will reveal that the elemental forces that make all material things are here in the ether awaiting our recognition and appropriation. Go into the silence daily at a stated time and concentrate on the substance of Spirit prepared for you from the foundation of the world. This opens up a current of thought that will bring prosperity into your affairs.

In thankfulness for ample supply, affirm:

The prospering power that worked through Jesus Christ is working through me. Abundant prosperity is mine.

Affirmations of health by Christian healers right in the face of sickness often result in marvelous restorations that are sometimes called miracles of healing. But when one understands the power of words spoken in spiritual consciousness the results are in fulfillment of divine law. Jesus stated the essence of this law when He said, "Whosoever . . . shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it."

The Bible is replete with situations where men and women seemed beyond any material help, but through faith and prayer they triumphed right in the face of seemingly insurmountable obstacles. The author of the 11th chapter of Hebrews builds pyramids of faith demonstrations. Hear the climax:

"And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens."

Any declaration in which the name *Jesus Christ* is used reverently will contact the spiritual ether in which the Christ I AM lives and will open the soul and body to the inflow of spiritual healing rays.

In the consciousness of sharing His faith, affirm:

The healing faith that worked through Jesus Christ is working through me. I am filled with abundant life and health.

Fair-Weather Friends of God

MANY STUDENTS of Truth go daily on their way during fair weather, engaging in long and glowing accounts of what the study of Truth has done for them. They sing the praises of certain teachings that have helped them. They speak inspiring words of encouragement to others. In fact, when the world is rosy they are able to expound Truth at great length and give the general impression that their spiritual understanding has reached great heights. The first sign of adversity, however, often sends such persons' knowledge of Truth flying out the window.

To maintain a joyous attitude toward life when things are going along smoothly is not sufficient proof of an individual's knowledge of Truth. The proof of a Truth student's understanding is found in his reactions to life under all circumstances and conditions. It is easy enough to take a cheerful attitude toward life when the days are sunny and the prospects bright. Likewise, it is easy to give uplifting advice to others when one's own affairs are prospering and the sailing is clear.

It is necessary for each one of us who considers himself a Truth student to do a little self-analysis to see whether he should be numbered among the fair-weather friends of God. When clouds appear on the horizon of our everyday living, do we allow them to cast dark shadows of fear, doubt, and uncertainty on our professed conception of God?

Every problem or condition that confronts us offers an opportunity to prove our knowledge of God. The person who can stand firm and unshaken during the storms of human experience is an all-time friend of God, for he realizes that God's sustaining power is constantly operative in his life, even in the midst of the most threatening appearances. He knows that God is a friend in whom he can always trust and he is able to maintain an inner calm even though the sunshine may seem to be obscured.

Ours must be a living Truth, not merely a spoken one. The proof of our knowledge is not in the speaking but in the living. An understanding that goes no deeper than a surface expression, leaves us bereft of real help when the need of God's assistance becomes urgent in our life. Beautiful and inspiring affirmations prove inadequate under adverse conditions, unless they are grounded in a deep knowledge of God's presence within our very own being. When we have once gained the realization that we are alive by virtue of the life of God within us, we are certain of His help at all times. The life of God, which motivates us and makes possible our very existence, is an eternal reality. Therefore, God is not something elusive, who is present only on certain occasions and absent at others. The very fact that we are living beings gives evidence of His presence within us, and we can never be anywhere where He is not. Nor can we ever be separated from His help and guidance, unless we become separated from Him in consciousness.

If we allow ourselves to lose sight of the reality that God is always with us, even in the midst of

difficulties, we are turning our attention to outer appearances rather than the inner Truth. We must become imbued with the knowledge that "our inner power is greater than anything in the universe about us. God is mightier than that which *appears* to be."

If we can only remain calm when things seem to be going wrong and take the time to realize that right there, in the presence of seeming darkness, God's light is shining forth as a blessing, we shall see the storm clouds pass into their native nothingness and we shall receive that which is intended for our highest good. To remain free and detached from the events through which we are passing, knowing that no outer situation can touch the inner presence of God, is the proof of a real understanding of Truth. This is the consciousness that enables a person to smile in the face of any outer condition and any so-called problem. It is the consciousness of an all-time friend of God.

If we will but view the circumstances of our life in retrospect, we shall see that some of the experiences that seemed the most unsurmountable to us and the periods of our life that seemed to be the most crucial, led us into a higher understanding and a greater expression of life. Even the most crushing blows that have come to us as personalities have been the means whereby we were lifted out of the pinching confines of the personal self. They only helped to prove how transitory are the pictures that our life presents to us, pictures that have their own brief moment in passing but that leave no impression on the white screen of life. As we die to the complex realm of personality, we enter more and more into

the free, untouched, impersonal life of God. This is the area of freedom in which a true knower of God lives, moves, and has his being. Free and detached from the world of appearances, he is never disturbed by storms or clouds or shadows. He is aware that the sun (Son) of God is always shining.

We must gain this awareness of God as an ever-present friend. Our trust in God cannot be a fluctuating thing; it must be constant and established. An incident involving a small boy is brought to mind, which illustrates this consciousness of unwavering assurance. The youngster, Billy, was confronted with a situation that proved quite distressful to his mother. In her desire to help him out of what seemed to her a problem she said, "Why don't you ask God to help you?" Billy came forth with the answer: "I don't have to ask Him. He always takes care of me."

To move so completely into the knowledge of God's friendship that there is no need for words and beseeching is the consciousness that proves our understanding of Truth. Only when we have attained to this high recognition have we lifted ourselves above the category of "fair-weather" friends of God.
—*Margery Louise Baring*

Nevermore thou needest seek me; I am with thee
everywhere;
Raise the stone and thou shalt find Me; cleave the
wood, and I am there.

—HENRY VAN DYKE

SALUTATION

Once was an old sweet greeting spoken,
On Easter morning, when two friends met:
A beautiful, significant greeting
That some way today our hearts forget:

"The Christ is risen," one would be saying:
"He is risen indeed," came the quick reply,
As friendly and glad they hailed each other,
Meeting and speaking and passing by.

"The Christ is risen"—no word more truthful!
"He is risen indeed"—what assurance here!
How filled with light were the quick works spoken
To lift the heart with their hope and cheer.

"The Christ is risen!" The clear tones sounded
Like silver bells on the morning air,
The holiest, happiest salutation
That ever was spoken anywhere!

—*Grace Noll Crowell*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 9, March 1, 1959

UNITY SUBJECT—*The Source of Man's Dominion.*

INTERNATIONAL SUBJECT—*God's Love and Man's Refusal.*—Matt. 21:33-43.

33. Hear another parable: There was a man that was a householder, who planted a vineyard, and set a hedge about it, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into another country.

34. And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits.

35. And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36. Again, he sent other servants more than the first: and they did unto them in like manner.

37. But afterward he sent unto them his son, saying, They will reverence my son.

38. But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance.

39. And they took him, and cast him forth out of the vineyard, and killed him.

40. When therefore the lord of the vineyard shall come, what will he do unto those husbandmen?

41. They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto

other husbandmen, who shall render him the fruits in their seasons.

42. Jesus saith unto them, Did ye never read in the scriptures,

The stone which the builders rejected,
The same was made the head of the corner;
This was from the Lord,
And it is marvellous in our eyes?

43. Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof.

GOLDEN TEXT—*He was despised, and rejected of men.*—Isa. 53:3.

SILENT PRAYER—*I am one with Christ in mind and body.*

Man is prone to believe in both good and evil as real and as a consequence to be halfhearted in his acknowledgment of the authority of Good. The good alone is true, but man's acceptance of divine authority can be helped forward by a clearer understanding of the all-embracing nature of Divine Mind.

Some people acknowledge a great First Cause but do so in an academic spirit, as they might the facts of mineralogy or astronomy, with no vital consciousness of their individual relation to God. A picture of God as the First Cause, while a great truth, represents only one aspect of God and seems infinitely remote from our everyday interests.

Jesus acknowledged God as Father, the most intimate relation that could subsist between man and the Infinite. The authority of God the Father would seem to be not subject to question, but the natural

man disputes it out of a love of asserting his freedom of judgment.

The truth that life rests on a spiritual basis is coming into more general acceptance now than at any other time in history. Jew and Gentile, Christian and non-Christian alike are recognizing the power of mind. Even those who depend on material force to gain their way are not inclined to disregard altogether the weight of opinion, but recognize the power of ideas to rule the world. The mental realm is slowly but surely displacing the physical as an undeniable reality.

To deny the existence or operation of spiritual law in the universe while keeping one's conduct in line with what is right and true is equivalent to refusing to do the will of the Father—but doing it nevertheless without realizing what one does. Of course, one's actions may harmonize with one's words, but it is the actions that more nearly reveal one's true spirit.

Those who have "signed" or fallen short of fulfilling the law may win their way back to their rightful place in the kingdom of peace through faith in the power of denial and reliance on the redemptive power of the Christ Spirit, as they will to express it. Such is the power of a change of mind to remake the life that one who has been far below the average in all right expression may "repent" or change his whole outlook on life together with his manner of living, and be forgiven and restored to normal, right expression.

The first parable in today's lesson is full of symbology for the metaphysician. In it the house-

holder represents God, and the son the Christ or Son of God. The vineyard is the religious nature of man implanted in the body consciousness. The hedge about the vineyard is the law, which outlines the bounds of the religious nature and makes observance easy to define. The winepress represents the altar of sacrifice or the establishing of a permanent consciousness of purity and of conformity to the higher law of obedience. The tower represents the Temple or body of man. The husbandmen represent the scribes and Pharisees or the external religious thoughts and formal beliefs of man. The householder departed into another country when man was no longer conscious of His presence. "The season of the fruits" is the season of character building. The "servants" are Moses and the prophets or the evolutionary forces of the developing understanding together with all thoughts that are in contact with Spirit. The fruits of the vineyard are the keeping of the law and the belief in good as well as the practice of good.

Those who are in bondage to custom and tradition find it easier to keep the letter of the commandments than it is to keep the spirit of the commandments or to apply their faith in the good in a practical way. By keeping to the letter of the law they rule out original inspiration. Thus they kill the prophets and stone those who are sent to teach them understanding.

Man cannot realize the source of his dominion or exercise his dominion aright before he loosens the hold of man-made custom and tradition on his life and puts in their place the authority of intuitive

Truth and original inspiration. In the sole quest of Truth he keeps the law of his being.

The "stone" that was made the head of the corner is the Christ become the foundation on which the kingdom of God is built up in man, although those who are bound by traditional religious beliefs cannot accept it.

It has been said that Christ unites in Himself the Jews and the Gentiles and makes them one through faith, as the cornerstone thus becomes a symbol of the uniting of the religious and the worldly thoughts of man in one limpid consciousness of practical, working Truth.

QUESTIONS

1. How may man's acceptance of divine authority be helped forward?
2. What do the various persons and objects mentioned in the first parable represent?
3. How can man realize the source of his dominion; how exercise it?

Lesson 10, March 8, 1959

UNITY SUBJECT—*Tests of Divine Sonship.*

INTERNATIONAL SUBJECT—*The Cross and the Will of God.*—Mark 14:32-42.

32 And they come unto a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray.

33. And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled.

34. And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch.

35. And he went forward a little and fell on the ground, and prayed that, if it were possible, the hour might

pass away from him.

36. And he said Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt.

37. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour?

38. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

39. And again he went away, and prayed, saying the same words.

40. And again he came, and found them sleeping, for their eyes were very heavy; and they knew not what to answer him.

41. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42. Arise, let us be going: behold, he that betrayeth me is at hand.

GOLDEN TEXT—*Not what I will, but what thou wilt.*—Mark 14:36.

SILENT PRAYER—*I let go of personal will and personal limitations of all kinds, that I may hold fast to the Christ life.*

As the rains descend and the winds blow and the floods come to solid rock foundations and those built on shifting sand alike, so crises come to every life. Some meet them unshaken and undisturbed, as the rock meets the storm. Others, unprepared in themselves, go down before the force of the onslaught.

The name *Gethsemane* means *"oil press,"* and Gethsemane is a symbol of distress or agony. He who decides to give up the old personal self for the

realities of Being needs to reinforce his decision with prayer. To this end faith, judgment, and love must be awakened in the mind and respond to the call of the spiritual man.

Prayer is the best preparation for the crises we must all meet, because it stills the mind and makes possible the hearing of the divine voice of Truth and reality. The "cup" cannot pass from us unless our thoroughly awakened faculties keep vigilant guard for us.

Prayer that engages faith, judgment, and love in full measure is effectual. To pray otherwise is to miss the power of demonstration over circumstances. "Howbeit not what I will, but what thou wilt" is the prayer of resignation. The prayer of conviction is made in the spirit of the affirmation *"I believed, and therefore did I speak."*

How to bring faith wide awake is a problem for all to study. Crises may call faith forth or they may stifle it further. Sorrow and grief weaken it unless understanding is first quickened into life and activity. Judgment and love follow the lead of faith, hence the same treatment applies to all. A solution is indicated in the text of this lesson: "Sleep on now, and take your rest . . . Arise, let us be going: behold, he that betrayeth me is at hand."

As long as we hold the negative view that our "fate" is identified with some outside force likely to strike us down unexpectedly at any time and that in some mysterious way it embodies the will of God, we are asleep to the Truth of Being. When we understand that the things that come to us in life, whether crises or ordinary events, have their source within

ourselves, we have awakened to Truth. As "the kingdom of heaven is at hand," so "he that betrayeth me is at hand," and can be dealt with directly by us when we choose. This realization should arouse our faculties to a quickened perception of our need and of the way in which it is to be met.

Failure of faith, judgment, and love to function actively, combined with overactive appropriation on the part of the Judas faculty, betrays the Son of man "into the hands of sinners." Our faculties fail us before we fail life and admit ourselves defeated. To avoid final defeat we should keep our faith alert and vital, our judgment of spiritual Truth unbiased and true, and our love of the good untainted by considerations of self. Above all we need to appropriate to ourselves only what contributes to our highest good. Selfish acquisitiveness offsets the good work of faith, judgment, and love, even when these are actively engaged in reinforcing our efforts to avoid failure. It is necessary for us to "watch . . . in all things," to be conscious of the functioning of all our faculties in behalf of Truth if we are not to be betrayed by personality. Always at hand, because it is within the sense nature of everyone, personality is to be denied and our true Christ nature affirmed day by day.

QUESTIONS

1. How do we best prepare ourselves to face crises?
2. Which of our faculties need to be most active in order to be equal to occasions.
3. Is the prayer of resignation more effectual or less so than the prayer of affirmation?
4. What do we need to appropriate to ourselves?

Lesson 11, March 15, 1959

UNITY SUBJECT—*The Sifting of Faith.*

INTERNATIONAL SUBJECT—*What Will You Do with Jesus?*—Mark 15:1-15.

1. And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate.

2. And Pilate asked him, Art thou the King of the Jews? And he answering saith unto him, Thou sayest.

3. And the chief priests accused him of many things.

4. And Pilate again asked him, saying, Answerest thou nothing? behold how many things they accuse thee of.

5. But Jesus no more answered anything; insomuch that Pilate marvelled.

6. Now at the feast he used to release unto them one prisoner, whom they asked of him.

7. And there was one called Barabbas, *lying* bound with them that had made insurrection, men who in the insurrection had committed murder.

8. And the multitude went up and began to ask him *to do* as he was wont to do unto them.

9. And Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10. For he perceived that for envy the chief priests had delivered him up.

11. But the chief priests stirred up the multitude, that he should rather release Barabbas unto them.

12. And Pilate again answered and said unto them, What then shall I do unto him whom ye call the King of the Jews?

13. And they cried out again, Crucify him.

14. And Pilate said unto them, Why, what evil hath he done? But they cried out exceedingly, Crucify him.

15. And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.

GOLDEN TEXT—*He was oppressed, yet when he was afflicted he opened not his mouth.*—Isa. 53:7.

SILENT PRAYER—*I increase my faith in God by remaining loyal in my heart to the Christ ideal.*

Jesus recognized faith as so important that this word occurs oftener than any other in His recorded teaching. He asked, "When the Son of man cometh, shall he find faith on the earth?" He urged His disciples to "have faith in God," and told them that all things are possible to those who believe. Peter, who represents the faculty of faith, was taken into the innermost experiences of Jesus. He was with Him on the mount of Transfiguration, in the room with Him at the raising of Jairus's daughter, and on many other occasions when Jesus demonstrated the power of God. Yet after all the intensive training he had received and after all he had seen Jesus do, Peter failed Jesus in Gethsemane.

The one who is well-rounded in character has become so through developing all his faculties concurrently and being in full possession of them. Conversely, when one faculty is impaired the others are influenced by the impairment and react unfavorably. He whose life is betrayed into the hands of materiality and formalism finds his faith in spiritual things subjected to a severe test. Satan sifted Peter like wheat, and only the stabilizing power of the I AM held him true. "I have made supplication for thee, that thy faith fail not." But when faith is sifted and the worthless elements are removed, the remainder is found to be the true, steadfast quality of discernment by the exercise of which all the other faculties

are strengthened and developed. When this takes place the I AM is exalted in consciousness and enters into every phase of life activity and soul energy.

The most powerful realm of thought in man's consciousness pertains to religion. It is most powerful because it relates to that which is nearest to the source of being. Although it may not appear so at first glance, a close analysis of the whole range of human life reveals the fact that religious convictions instigate and shape nearly every act of man, for under the head of religion may be classed everything of a moral character.

Yet the will, the executive department of the consciousness, is responsible for the carrying out of the edicts of religion. The sense will or ruling faculty of the personal man (Pilate) takes control of the higher self and crucifies it. In its destructive action the will is supported by man's conservative religious thought, which man is accustomed to identify with his higher self. He is persuaded to obey his traditional religious instincts and subdue his original impulse to follow the Christ. The personal will, lacking any affinity with religion, has little influence over man where such religious promptings are concerned. It naturally stands aloof from religious questions, convincing those who are ruled by it that civil law has nothing to do with religion. Civil law ultimately rests on divine law, since the latter is the foundation of all that pertains to life. Therefore, the will cannot escape its function. Pilate must pass judgment on the prisoner. The will must exert its authority over the religious convictions and over man's inmost self (Christ).

Varying interpretations of Jesus' silence before Pilate have been given. The most reasonable one is that Jesus refused to argue His defense because Pilate had already pronounced Him guiltless of the charge first preferred against Him. Jesus rightly awaited the carrying out of this judgment, that is, His full exoneration, instead of defending Himself against new charges preferred on the spur of the moment after the first had failed.

Jesus' silence was eloquent with acknowledgment of Pilate's responsibility to see that justice was done under the Roman law. Pilate, however, was unequal to his responsibility, and weakly attempted to shift the load to the shoulders of the prisoner. Personal consciousness leads man to insist on having his way in the things that concern his life while at the same time disclaiming responsibility for negative reactions by calling them "acts of God" or resorting to some other subterfuge. "Behold, how many things they accuse thee of."

The personal will leads man into strife and contention, and he who is moved by it cannot understand why the one who has brought his will into harmony with the divine will refuses to strive and fight for his rights. "Pilate marvelled" at the continued silence of Jesus, even while that silence fell on him with a weight of understanding that, if he had acknowledged it, would have revealed Pilate to himself as a violator of the man-made Roman law that he, as an official, had sworn to observe and execute.

QUESTIONS

1. Does the sifting of one's faith result in ultimate good? If so, what good is it?

2. What is the most powerful realm of thought in man's consciousness? Why is this realm so powerful?
3. What is the executive department of the consciousness? Explain.
4. Why was Jesus silent before Pilate?

Lesson 12, March 22, 1959

UNITY SUBJECT—*"I Am the Way."*

INTERNATIONAL SUBJECT—*Forgiveness through the Cross.*—Luke 23:33-46.

33. And when they came unto the place which is called The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left.

34. And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots.

35. And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God, his chosen.

36. And the soldiers also mocked him, coming to him, offering him vinegar,

37. And saying, If thou art the King of the Jews, save thyself.

38. And there was also a superscription over him, THIS IS THE KING OF THE JEWS.

39. And one of the malefactors that were hanged railed on him, saying, Art not thou the Christ? save thyself and us.

40. But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation?

41. And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42. And he said, Jesus, remember me when thou comest in thy kingdom.

43. And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

44. And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour,

45. The sun's light failing: and the veil of the temple was rent in the midst.

46. And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost.

GOLDEN TEXT—*Father, forgive them; for they know not what they do.*—Luke 23:34.

SILENT PRAYER—*I willingly give up all human limitations, that Christ may wholly rule in me.*

The lesson of Easter is to convince us that one man demonstrated what has been taught throughout the centuries in the religion of Christianity. Jesus evidently did not know in the beginning of His life that He was to make this great demonstration. He was a carpenter and worked with Joseph, but for thirty years He must have been growing in spiritual power. In meditation He doubtless caught glimpses of the great truth that He was the man who had been selected, that through His own demonstration He had attained the ability to overcome the negative error thoughts, the sins that were tearing down the bodies of the whole race, and that He had the power to gain complete mastery over that human weakness called death.

The cross represents two currents of thought in human consciousness. The perpendicular bar stands for the inner current of divine life. The horizontal bar stands for the cross current of human limitation in consciousness. This limitation is the "mind of the

flesh" of Paul. It burdens the body with erroneous beliefs. The center of action of the personal mind (mind of the flesh) is in the brain, and here it has to be met in the final overcoming that the I AM undertakes—"the place which is called The skull."

The limitations of the personal mind, not the I AM or the body, die on the cross. The crucifixion typifies the final erasure of error from consciousness. Every time we give up something of personal limitation or error there is a crucifixion. When we are willing to surrender all that falls short of the divine and to retain only that which is good and abiding, the death on the cross is accomplished. In consciously giving up the whole error mentality man does not die, but the false ego (adversary or personality) that has entered the human and become part of the consciousness is fully eradicated.

The two that were crucified with Jesus represent the duality that functions in the human consciousness as belief in good and in evil. Jesus between them represents the poise of the I AM. Jesus tells one, the consciousness of good, "To-day shalt thou be with me in Paradise." The other, the consciousness of evil, dies cursing. Evil is lost in its own nothingness or negation when the mind acknowledges the reality and the everlastingness of good.

The two malefactors who were crucified, one on the right hand and the other on the left hand of Jesus, also refer to the past and the future. The past is full of regrets and accusations, but the future is hopeful and sees good ahead in spite of the great present trial.

The seamless robe, for which the soldiers cast

lots, represents Truth in its harmonious expression and unchangeable perfection. It represents also a consciousness of unity, a recognition of the one cause, the one unbroken life, running through all manifestation.

The superscription written over Jesus, "THIS IS THE KING OF THE JEWS," was given in three languages, Hebrew, Greek, and Latin. This means that the word of the I AM goes forth as a ruling suggestion in the spiritual, the intellectual, and the animal in individual consciousness, but the doing away with the limitations of the personal mind pulls down all walls of partition, and the whole man accepts the word of Truth.

The darkness symbolizes the doubts that trouble the soul in times of great trial. The rending of the veil of the Temple pictures a letting go of the belief in the reality of the material on the part of consciousness. This brings an awakening to the light of Spirit, an awakening or resurrection into new light and life, which always follows the release of error ideas. The relinquishment of the soul to God is the final giving up of all human ambitions and aims. When this point is reached, the soul enters into glory.

While letting go of the limitations of the personal consciousness we all have crucifixions, deaths, and burials in our experiences, even as Jesus had them. Yet none of them appears real when we believe in the power of the one life to save us to the uttermost. Because we know something of "the power of his resurrection," we gladly suffer the loss of the personal, limited, error mind, that the Christ

may come into complete expression and manifestation throughout our entire being. To know Him thus is life eternal.

QUESTIONS

1. What does the cross represent?
2. What is it that dies on the Cross, and what is the lesson in the Crucifixion?
3. What do the two who were crucified with Jesus represent?
4. What does the seamless robe symbolize?
5. What is the meaning of the superscription that was written over Jesus?

Lesson 13, March 29, 1959

UNITY SUBJECT—*I Am the Truth and the Life.*

INTERNATIONAL SUBJECT—*Jesus Christ Lives.*—Luke 24:33-48.

33. And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34. Saying, The Lord is risen indeed, and hath appeared to Simon.

35. And they rehearsed the things *that happened* in the way, and how he was known of them in the breaking of the bread.

36. And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37. But they were terrified and affrighted, and supposed that they beheld a spirit.

38. And he said unto them, Why are ye troubled? and wherefore do questionings arise in your heart?

39. See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having.

40. And when he had said this, he showed them his

hands and his feet.

41. And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat?

42. And they gave him a piece of a broiled fish.

43. And he took it, and ate before them.

44. And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me.

45. Then opened he their mind, that they might understand the scriptures;

46. And he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day;

47. And that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem.

48. Ye are witnesses of these things.

GOLDEN TEXT—*This Jesus did God raise up, whereof we all are witnesses.*—Acts 2:32.

SILENT PRAYER—*I came into life to bear witness to Truth.*

Time and time again before the last journey to Jerusalem Jesus tried to make it clear to the apostles that He would be put to death and would rise again after three days. Mark tells us that they did not understand what He meant and they were afraid to ask Him. They came thus to the Crucifixion and passed through it without an understanding of what had happened or of what was about to happen.

The beclouded state of mind of the apostles after the Crucifixion was not strange or exceptional. Many would-be followers of the Christ are in the same state today in regard to the story of the Crucifixion

and the Resurrection. They do not accept the account as literally true. A well-known minister has said that many of us have just enough belief in a future life to make us dread it. The message of joy and peace that would move believers to ecstasy if they knew that it applied to life here and now strikes no responsive chord in their hearts when they are told that it was brought back from beyond death.

Yet it is the same message that Jesus brought to the world in Galilee and elsewhere before the Crucifixion: a message of peace and of the nearness, in fact immanence, of the kingdom. Those who can make their faith active and alive know that the Christ is the "same yesterday and to-day, *yea* and for ever," and that life also is infinite and eternal. The Resurrection is true both literally and metaphysically. The power of the Spirit to transform the body has never yet been measured, perhaps never will be.

It was only after the peace and joy that came to the apostles when they knew that Jesus had actually risen from the dead had rid them of fear and made them conscious of the Holy Spirit within them that they grasped the truth of Jesus' ministry.

The friends and followers of Jesus were "terrified and affrighted" when Jesus suddenly appeared in their midst after His resurrection. They thought that He was a ghost, and that only the spirit of the dead Jesus was appearing to them. When He showed them His hands and His feet, assuring them that He was a real flesh-and-bone man, and when He afterwards ate before them, they were able to believe at last that what He had been telling them had actually come to pass.

For years, how many we do not know, Jesus had been training His soul to attain eternal life. He had spent whole nights in prayer, and through the intensity of His devotions had made union with Divine Mind. This union was complete, and His whole being was flooded with spiritual life, power, and substance, and the wisdom to use them in divine order. He thus embodied the divine-body idea, and through it His mortal body was transformed to an immortal body. He accomplished this before the Crucifixion, and knew that His soul, so strengthened, would restore His body no matter how harshly it might be used by destructive men.

Forty days after the Resurrection the body of Jesus was transmuted to a body of thought and mind power. Translated into the universal medium, He is able to help those who fix their thought on Him and rest their faith in Him.

The Master of life brought with Him from beyond the tomb no new or startling Truth. "These are my words which I spake unto you, while I was yet with you." His original teaching was true, and He returned to convince them of its truth and impress it on them. All the Truth that has been discerned through devotion to the principle of good as the law of life (the law of Moses), all that has been discerned through the sequence of cause and effect (the Prophets), all that is learned by experience in prayer and praise (the Psalms) is concentrated in the Christ Spirit and finds fulfillment there. Jesus' commission to His apostles was that they should carry on His work of leading men into an understanding of Truth. To this end He "opened . . . their mind" to under-

stand the Truth that had already been discerned and recorded in the Scriptures. This Truth had behind it the authority of long acceptance and would have greater weight with the hearers of the message than new truth originally uttered.

Whoever is possessed by a desire to know the Truth and express it habitually is in the Christ consciousness. All men are to be saved by gaining knowledge of it and expressing it.

The apostles were to preach "repentance and remission of sins . . . unto all the nations, beginning from Jerusalem." Jerusalem means "habitation of peace," and all change for the better must have its beginning in a peaceful state of mind. No sooner is the mind changed from the consciousness of sin to the sinlessness of new life in Christ than remission of sins takes place. Full pardon of "sins" is a complete change of mind. What one drops completely from mind can no longer hamper or weigh down the soul or spirit.

In the material world a person is a witness to anything that he has seen or experienced. In the inner realm everyone is a witness concerning what he understands or knows in his inmost thought to be true because he has experienced it. We become witnesses to the Truth of the Christ life when we become conscious of this life in ourselves and when we live this life in our daily round of activities.

QUESTIONS

1. What is the first message of the resurrection life?
2. When did the apostles first understand it?
3. How did Jesus prepare for the Crucifixion and the Resurrection? Can we make the same preparation?

4. What became of the flesh-and-bone body of Jesus?
5. In the Truth sense who is in the Christ consciousness?
6. Who is a "witness" in the inner realm of thought and feeling?

VISION

When I see the gleaming lilies lifting
White faces to the kiss of morning sun,
And think that they again to life have won
From their dark, earthy tomb where, gently sifting
The tender mold into a soft, sweet bed,
Loving hands them tenderly had buried—
I vision Joseph's tomb, to which was carried
The Crucified by those who mourned Him dead.

I see the anguished women who, the night
Of mourning past, return at break of day;
I see the angel roll the stone away;
I see the Conqueror, all clothed in white
And shining as the lilies, standing there;
I see their sorrow turned to joy as they
Are made to know that death has no more sway:
The Christ is Lord of earth and sea and air!

Ever in spring when these white blooms I see
New risen from their grave in lowly sod,
I vision, too, the risen Christ who trod
The fields where lilies bloomed in Galilee.

—*Walter Aldrich Tenney*

Silent UNITY

The wisdom that guided Jesus Christ is guiding me, and my way is clear.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

MY MOTHER IS STEADILY improving, thanks to the prayers of you wonderful people. When I first wrote you, she was not only physically ill, but very depressed. She didn't care about living. Now she is much more interested in her family and home, and her health is improving daily.

Your letters are such a joy and comfort to me. I read them over and over, and I especially appreciate the prayer cards and pamphlets that I have received.

I would be grateful for your continued prayers for my mother. I am inclosing a small gift to help you with your wonderful, wonderful work. Thank you.—*R.A.L., Illinois.*

I MUST WRITE AND THANK you for helping me to pray that my skin get better. It is now whole in every way. There is not a mark or blemish on it. The Great Healer heard your prayers and mine and blessed me far greater than any medicine had ever done.

God bless you in all your work.—*Mrs. M.S., Florida.*

THANK YOU FOR YOUR PRAYERS for me in regard to a growth on my forehead above my left eye. The growth had been there for a number of years and had become infected and was causing headaches. Now the growth has practically disappeared, and the infection is gone.

I thank you for all the good which has come to me through learning of Unity. You are doing a good work, for which many, many persons all over the world are blessing you each day.—*Mrs. M.R., California.*

He Shall Have Abundance

IT'S TIME ONCE AGAIN to send in my prosperity bank savings.

As I have said before, whenever anything is needed, the money is here. We try to know always that all that the Father has is ours, and He is indeed good. We demonstrate daily in every way that God is good.

All of your literature is so wonderful. Every book, lesson, and pamphlet seems to have a message just for us. We don't know how to express our thanks for the good we receive daily from striving to put the Truth into practice. God bless you all!—*Mr. and Mrs. E.H.S., Missouri.*

TODAY AS I MAIL a check for the contents of my prosperity bank, I have a sincere and warm desire in my heart to say "thank you" to all of you at Unity.

I thank you for all your loving prayers, for all the wonderful magazines and books which, through the reading and studying of them, have helped me

climb out of many deep depths of despair, unhappiness, and discouragement.

In the past few years especially, I have come to realize with greater conviction that there is One and One only on whom we can depend.

As a minister's daughter, I early learned to turn to God, but it was not until I became acquainted with Unity that I fully began to realize the deep meaning of our wonderful Creator.

Many good wishes and blessings from a thankful heart.—*Mrs. J.P.L., Florida.*

My Help Cometh from Jehovah

IT HAS BEEN SOME TIME since I wrote you, but I want to express again my appreciation for your wonderful literature, which is and has been for many years my very life. I marvel that you are able to find so many new approaches to Truth, making these publications ever refreshing and inspiring.

May God richly bless you and abundantly prosper your work.—*Mrs. J.F.H., Ohio.*

I RECEIVED YOUR WONDERFUL book, *The Silence*, and I am so happy and pleased. I don't know what to do. You good Christian people have really helped me in my life. Why, this book tells me all the secret questions that have been in the back of my mind for years. Now I can really get peace of mind.

May Almighty God bless all of you for being so good to your brothers and sisters.—*J.E.W., Georgia.*

I ALREADY HAVE NINETEEN Unity books and I love

and have read every one of them.

I also read UNITY, *Weekly Unity*, and *Daily Word*. The Unity reading has shown me the way to God and the Christ in me. I am so happy in the Truth way of living. It has made me free.—*Mrs. D.S., Iowa.*

MAY GOD BLESS YOU ALL! I teach handcraft and I talk Unity every time any class meets—not in a preaching way, but in a very quiet way—where I can put in a little word.

When we find a treasure we should always share it. Unity is more than a treasure, it is a gift from God, given through someone who was sensitive enough to feel it and love his neighbors enough to want to share.

After a long association with you through the gift of UNITY by my sister, I have learned to think wisely and pray generously in a positive way. I also pray that my house may be a place where those who enter and those who leave may be blessed and helped in a spiritual way with courage to face whatever is before them.

I thank you from my heart.—*Mrs. E.H.G., Massachusetts.*

SINCE BEING ON YOUR prayer list I have been benefited and a great change has been made. I feel like a new person. Before writing you, I was at my wit's end and didn't know which way to turn. But today I can truly say I am happy and have peace of mind. —*B.W., Tennessee.*

I WROTE YOU ABOUT selling my property, and I want to thank you for the wonderful help I received through your prayers. The property was sold for

more than I expected and I am now located in my new home in town.

I am so grateful for all the help I have had from you. It is good to know that God will take care of all our needs, if we only believe. Thanks again. —*Mrs. T.N.K., Missouri.*

All Things Possible

I can be well, because the springs of health
Are inexhaustible. I can have wealth,

Because I shall seek Truth's unminted gold
Before all else. I can be fearless, bold

To claim my highest heritage today.
I can have light, for I shall humbly pray.

I can lift up my thoughts and be imbued
With lasting peace and power and gratitude.

I can be beautiful, for loveliness
Becomes the poor in spirit's very dress!

I can be kind and pure of heart and free,
I can be joyful with His joy in me,

I can go forth in faith that shall not dim,
Because all things are possible with Him!

—*Irene Stanley*

UNITY CENTERS AND CLASSES

'he following ministers are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

irmingham—Catherine Thrower, 2803 Highland
obile—Marian Baker, 1156 Springhill

ARIZONA

lobe—Sarah Lightle, 117 E Oak
hoenix—Herbert Penn, 3223 N 24
ucson—Lillian Cook, 2119 E Water

ARKANSAS

ittle Rock—Mamie Spencer, 1504 Spring

CALIFORNIA

lhambra—Albert Runsford, 25 N 2d
rcadia—Irene Malloy, 6 N 1st
uburn—John Hinkle, Congregational church
everly Hills—Ruth Rae, 200 S Canon
urbank—Joseph & Mildred Haggerty, 1009 Cordova
astro Valley—Unity, 1025 Crow Canyon rd
ompton—Margaret Butterworth, 411 S Santa Fe
ovina—Frances Flickinger, 17157 E Badillo
ulver City—Carroll Moore, 3979 Tilden
scondido—Alma Ladd, 203 E 5th
resno—Edward Jennens, 985 Palm
lendale—Clifford Carpenter, 119 S Kenwood
Iuntington Park—Edna Drebert, 7900 State
nglewood—Frank Hax, 820 Java
a Cresenta—Mary Adams, 2819 Mont-
a Jolla—Lola Mays, 6363 La Jolla
ong Beach—Sarah Switzer, 935 E Broadway
os Angeles—Ernest C. Wilson, 635 S Manhattan Pl; Helen Mouton, 4419 Mettler; Carrie Love, 80 Orange pl; Ysobel Stoneman, 1420 Westwood
Ianhattan Beach—Winifred Dietz, 32d & Highland
Ierced—Cecil Lake, Tioga hotel
Iodesto—Russell Kemp, 201 Eye
Ionterey—Sonja Samiran, 2161 Fremont
Vapa—Helen Wade, Churchill manor Brown & Oak
Vorth Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim Blvd
Oakland—Alma Morse, 144 Athol
Oceanside—Gilberta Sommer, 1st & Ditmar
Pasadena—Max Flickinger, 293 N Euclid
Pomona—Gertrude Tuntland, 524 E Pasadena
Redlands—Harriet Nicholls, 235 Nordina
Richmond—Wm Prints, 1108 Nevin
Riverside—Unity, 3645 Locust
Sacramento—John Hinkle, 1025 9th; Marjorie Staudenmaier, 4553 North ave
San Bernardino—Henry & Harriet Nicholls, 763 D st
San Diego—Wendell Mixson, Masonic temple
San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 2690 Ocean
San Gabriel—Warren Kreml, 325 S Pine
San Jose—Lee Norment, 40 B S 1st
San Leandro—Barbara Lyon, 501 Joaquin
San Mateo—Cleo See, 34 2d ave
San Rafael—Helen Wade, 701 Mission
Santa Ana—C Leroy Tuntland, 2015 N Broadway
Santa Barbara—Wm Helmbold, 227 E Arrellaga
Santa Cruz—Pauline Powell, 407 Broadway
Santa Monica—Sue Sikking, 1245 4th
Santa Rosa—Helen Wade, 1118 Sonoma
Stockton—Grace & Laurance Swannell, 48 W Poplar
Temple City—Glenna Arrowsmith, 5950 N Temple City blvd
Van Nuys—Rose Schneider, 13250 Chandler
Ventura—Wm Noonan, 2020 E Main
Vista—Gilberta Sommer, 352 Lado de Loma
Walnut Creek—Marie Giles, 1360 Locust
Whittier—Robert Burke, College at Bright
Yucaipa—Rosemary Williams, Woman's Clubhouse

COLORADO

Colorado Springs—Charles Neal, 317 E Boulder
Denver—Alice Benson, 1410 High
Grand Junction—Mabel Donaldson, 3205 N 12

CONNECTICUT

Bridgeport—Helene Kersten, 199 Fairfield
West Hartford—Merton Thorpe, 1 Walbridge rd

DISTRICT OF COLUMBIA

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Clearwater—Mary Powell, 15 S Osceola
Daytona Beach—Robert Kehoe, 213 Orange
Delray Beach—Eva Rosencrans, 415 E Atlantic
Ft Lauderdale—Nora Campbell, 313 S Andrews; Elizabeth Turner, 210 SE 10 terr
Ft Myers—Ann Werner, 1200 Lafayette

Hollywood—Nora Campbell, 112 Harrison Arcade
Jacksonville—Wm & Bonnie Grenson, 634 Lomax; Sallye Wannamaker, 1420 Tyler
Lakeland—Lucile Miller, 214 S Iowa
Lake Worth—Mary Kupferle, 628 No H
Miami—John Baughman, 412 NE 22d St
Miami Beach—May Stoiber, 5501 Pinetree
Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Dorothy Thomas, 114 W Garden
Pompano Beach—Frances Jarrell, 5 NE 27 ave
Sanford—Josephine Stuckie, Perkins bldg
Sarasota—Dorothy Roy, 1237 Palm No
St Petersburg—Louise Beaty, 801 6 ave S; Unity, 511 Prescott S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal & Lassie Rosencrans, 1927 S Flagler
Winter Haven—Rae Vaughn, 401 Ave A-NE

GEORGIA

Atlanta—Marie Guental, 365 Ponce de Leon NE; Mabel Butts, 382 Ashby NW
Macon—Marie Guental, Hotel Lanier

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Moscow—Phil Stovin, 309 E 2

ILLINOIS

Alton—Ethel Bradley, Mineral Springs hotel
Bloomington—Arthur Tanner, Prairie at Monroe
Champaign—Viretta Sutherland, 212 W Hill
Chicago—Gladys Spalding, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, 1129 E 45; Henrietta Gorden, 1245 W 63; John Johnson, 1650 S Central Park; Johnnie Colemon, 6156 S Cottage Grove
Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, 840 Forest
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Grace Wright, Demaree bldg
Oak Park—Warren Meyer, 104 N Oak Park
Peoria—Eva Conover, 622 Main
Rockford—Bernice Biggers, 115 Regan
Springfield—Margaret Cain, 709 S 7th

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Ft Wayne—Eleonore Krafft, 2440 Fairfield
Gary—Grace Free, YMCA, 225 W 5th
Hammond—Grace Free, K of P hall
Indianapolis—Charles Roth, 907 N Delaware

IOWA

Des Moines—Mildred Brown, 3118 Grand

KANSAS

Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 2160 N Oliver

KENTUCKY

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New Orleans—Elois Echlin, 6966 Catina; Ruth Murphy, 3722 St Charles
Shreveport—Katheryn Jarvis, 721 College

MAINE

Portland—Grace Dickhaut, 93 High

MARYLAND

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Cambridge—Edna Titus, 881 Massachusette
Worchester—Marjorie Russell, 554 Main

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Battle Creek—Kenneth Brabeau, 286 N Capitol
Bay City—Aelola James, N Jefferson at 9
Birmingham—Frank Glabach, 1128 W Maple
Detroit—Eric & Catherine Butterworth, 17505 2d blvd; Virginia Shipley, 608 Empire bldg; Lois Anderson, 146 Englewood; Estelle Palmer, 11714 Goodwin
E Lansing—Roxie Miller, 425 W Grand River
Flint—Gladys Clarke, 1201 Metropolitan bldg
Grand Rapids—Leon Miller, 530 Scribner ave NW
Grosse Pte Woods—Eve Edeen, 20760 Mack
Jackson—Kenneth Brabeau, 1204½ Wildwood
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Nora Hines, 2511 S Washington
Midland—Aelola James, Community center bldg
Muskegon—Leon Miller, YWCA
Pontiac—Unity, 70 Chamberlin
Royal Oak—Walfred Taurainen, 2500 Crooks
Wyandotte—Louise Theis, 2959 Biddle

MINNESOTA

Minneapolis—Eugene Sorflaten, 2300 Hennepin

MISSOURI

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Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lemay—Julia McKee, 3701 Bayles
Lee's Summit—Unity Village Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 1300 E Elm

St Joseph—Osla Jones, 1202 Felix
St Louis—Dale Batesole, Skinker & Forsyth; Hilda Westermeyer, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Louise Lawrence, 4328 Easton

MONTANA

Billings—Jess McGuire, 101 Lewis
Bozeman—Mary Wessell, Baxter hotel
Butte—Esther Lewis, 300 S Montana
Great Falls—Ann Winstead, 1023 2 ave S
Livingston—Mary Wessel, 322½ W Callender

NEBRASKA

Omaha—C N Broadhurst, 1317 N 42d

NEVADA

Reno—Fay Caswell, 847 N Center

NEW JERSEY

Ashbury Park—John Manola, 3d & Emory
Bergenfield—Esther Zimmerman, 262 S Washington
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, 20 Hill
Paterson—Louise Gerhold, YMCA 128 Ward
Ridgewood—Louise Gerhold, 365 Maple
Trenton—Edith Berry, 489 W State

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 Tijeras ave NW; Fred Martin, 112 San Pedro SE

NEW YORK

Buffalo—Lillian Matthews, 1243 Delaware
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, Community church
Huntington—Adele Woodruff, RFD2, Woodbury rd
Ithaco—Howard Bradford, 436 N Geneva
New Rochelle—Ethel Nickelsen, YMCA 175 Division
New York—J Sig Paulson, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton, 360 W 125, Rooms 2 & 3; Janet Holland, 2523 7th ave
Rochester—Elise Rosenburg, 55 Prince
Syracuse—Howard Bradford, 110 Onondaga
Valley Stream—Stella Wrenn, 14 E Mineola
White Plains—Eleanor Drew, 254 Martin

NORTH CAROLINA

Asheville—Velma Hoffman, 430 McDowell

OHIO

Akron—Wm Fischer, 1075 W Market
Canton—Fred Beale, 2508 Market N
Cincinnati—Erna E Wissmann, 2853 Madison rd; Millie Leslie, 18 W 9
Cleveland—Earl Anthony, Hotel Cleveland; Winifred Wilkinson, 3615 Euclid
Columbus—Joe Jones, 3568 Olentangy
Dayton—Michael Giannuzzi, 1008 Grand ave
Hamilton—Ruth Seaton, 117 Ross
Mansfield—Carol Whipple, 388 Park ave W
Oberlin—Lu Dora Be Vier, 40 N Pleasant
Springfield—Wm Nevil, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Unity, 152 High NE
Youngstown—Unity, 2928 Southern blvd

OKLAHOMA

Bartlesville—Ruth Jacques, 825 Cherokee
Muskogee—Ruth Jacques, 1210 Boston
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 806 N Grand c/o R W Viersen
Ponca City—Ruth Jacques, 102 W Grand
Tulsa—Norman Godfrey, Grace Kehrer, 25 E 19; Dan Saunders, 1116 S Canton

OREGON

Eugene—Hugh White, 790 W Broadway
Medford—Katharine Bosworth, 995 S Oakdale
Portland—Ross Goodman, 4525 SE Stark

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 245 S 16
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Chattanooga—Grace Comley, 517 McCallie
Memphis—Hassall Self, 1 E Parkway N; Montee Falls, 1062 S Wellington
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Corpus Christi—Ross Peeler, 330 S Tancahua
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, 901 Page
Houston—Dale Newsum, One Chelsea pl; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 2119 ave M
San Antonio—Mary Myles, Maverick bldg

VIRGINIA

Fairfax—Mildred Park, Town Hall

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Imogene Elliott, 270 Rockefeller
Greenbank—Beulah Scott, Greenbank Club House
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Seattle—Donald & Dorothy O'Conner, 4030 Arcade bldg; Ella Peterson, 12746 33d NE
Spokane—Phil Stovin, 1124 W 6 ave
Tacoma—Helen Stiegler, 2102 S 23
Yakima—Marguerite Landis, 109 S 4

WEST VIRGINIA

Wheeling—Ada Frew, Catholic Women's League, Chaplin & 14

WISCONSIN

Madison—Fern Mack, 208 W Gorham

Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin

Sheboygan—LuVerna Bauer, 1603 S 9

AFRICA

Nigeria—Samuel Uba Otl, PO Box 366, Onitsha

CANADA

Montreal—May Duncan, 1501 Chomedey

Ottawa—May Duncan, Kings Daughters bldg, Laurier ave

London—Herbert Nicklin, YM-YWCA

Toronto—Mary & George Dunning, 17 Eglinton ave W

Vancouver—Ross Breakwell, 1605 W 1 ave

Windsor—Unity, 595 Victoria

Winnipeg—Unity, 356 Farby

ENGLAND

Easington Village—Thomas Merrington 11 Sea View, Co Durham

Kingston-on-Thames—Robert Sikking, Ashdown rd

London—Ruth Hacking, 6 Stranhop Terrace, W 2

Nr Whitstable—Oliver Hacking, 14 Rus sel dr, Swalecliffe, Kent

Sunderland—T Merrington, Co Durhan

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France; in Italian Eva Pasini, 5 Corso Genova, Milano (328), Italy; in German: Kathe Blenkner, Deutschherrenstr 190, Bad Goodesberg/Lannerdorf, British Zone; in Swedish & Finnish: Maija Bloomberg, Tevakoski, Finland; W A DaSilva, Caixa 1340, Sao Paulo, Brazil (*Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

UNITY BOOKS of Note

ON HEALING

YOU CAN BE HEALED—"Because I was healed through prayer although my condition had been termed hopeless," Clara Palmer, a former nurse, writes, "I know that you can be healed." Her fifty-three usable chapters include spiritual treatments for healing the eyes, ears, lungs, stomach, nerves, skin, hair, heart, and many other healing needs.

JESUS CHRIST HEALS—Charles Fillmore explains that the healing miracles that Jesus performed were based on universal mental and spiritual laws that anyone can utilize if he will comply with the conditions involved. In such chapters as "Be Thou Made Whole," "Producing Results," and "The Omnipotence of Prayer," he explains those conditions and tells how we may comply with them. Twelve helpful chapters, indexed, with Question Helps, appear in this book.

TRUTH IDEAS OF AN M.D.—Dr. C. O. Southard, a physician, draws from his vast knowledge of medicine, psychology, and metaphysics to explain the relationship between Truth and healing. In layman's language he gives practical advice on how to use Truth to heal mind, body, and affairs. His seventeen chapters include "A Little Talk about Nerves," "Speaking of Colds," "Bridling the Emotions," and "Why Grow Old."

(Each of the foregoing books is $2 a copy)

Unity Books

For Beginners in Truth	Beginning Again		$2.00
	Be!		2.00
	Doctor Houston Speaking		2.00
	Favorite Unity Radio Talks		2.00
	God a Present Help		2.00
	God Is the Answer	*Dutch, English,* each	2.00
	Great Physician, The	*English, Spanish,* each	2.00
	How I Used Truth	*German, English, Greek, Swedish,* each	2.00
	How to Let God Help You		2.00
	Lessons in Truth	*English, Japanese, Swedish, Portuguese, German, Italian, Spanish, Russian, French, Dutch, Greek,* each	2.00
	More Wonderful You, A		2.00
	Myrtle Fillmore's Healing Letters		2.00
	New Ways to Solve Old Problems		2.00
	Peace Begins at Home		2.00
	Practical Christianity for You		2.00
	Prove Me Now		2.00
	Special Methods for Attaining Spiritual Mastery		2.00
	Story of Unity, The		2.00
	Things to Be Remembered		2.00
	Unity Vegetarian Cookbook		2.00
	Whatsoever Ye Shall Ask		2.00
	You and Your Child	*French, English, each*	2.00
For Healing	Christian Healing	*German, English,* each	2.00
	Divine Remedies		2.00
	Jesus Christ Heals		2.00
	Truth Ideas of an M.D.	*Italian, German, English,* each	2.00
	You Can Be Healed	*Swedish, English,* each	2.00
For Prosperity	Both Riches and Honor	*French, English,* each	2.00
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	Prosperity		2.00
	Prosperity's Ten Commandments		2.00
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	God Never Fails		2.00
	Household of Faith, The		5.00
	Lovingly in the Hands of the Father		2.00
	Mightier than Circumstance		2.00
	Prayer Changes Things		2.00
	Sunlit Way, The		2.00
For Devotion	Effectual Prayer		2.00
	Holy Bible, American Standard Version		7.00
	Keep a True Lent		2.00
For Advanced Study	Atom-Smashing Power of Mind		2.00
	Christ Enthroned in Man		2.00
	Have We Lived Before?		2.00
	Know Thyself		2.00
	Let There Be Light		3.00
	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis		3.00
	Mysteries of John		2.00
	Selected Studies		2.00
	Talks on Truth		2.00
	Teach Us to Pray	*French, English,* each	2.00
	Twelve Powers of Man, The		2.00
	What Are You?		2.00
	Your Hope of Glory		3.00
For Children	Adventures of the Seven Spartans		2.00
	Barky's New Home		2.00
	Barky and His Friends		2.00
	Jet's Adventures		2.00
	Jet and the New Country		2.00
	Jet's Choice		2.00
	Story of Jesus, The		2.00

NEWS *from* UNITY

Training School Events Are Announced

If you plan to attend some of the activities that are scheduled at Unity Village during the coming season, you will no doubt be interested in knowing that these dates for retreats and training school terms have been announced:

The Unity Lenten Retreat is to be held March 21 to 28, and an Easter Sunrise Service will be held on March 29. The April term of the Unity Training School will extend from April 6 to May 1, while the May term is to be held May 11 to June 5. Next will come the August term of the Training School, July 27 to August 21, and the September term, August 31 to September 25.

If you wish to come to the events to be held in the near future, such as the Lenten Retreat, the Easter Sunrise Service, and the April term of the Training School, you should make arrangements to do so immediately. For further information about any of the foregoing events, or to make reservations, write to the Unity Training School, Lee's Summit, Missouri.

Unity Literature for the Blind

These Unity publications are printed in Braille for those without physical sight: *Daily Word* magazine and the books *Lessons in Truth* and *Finding the Christ,* for adults, in Grade 1½; *Wee Wisdom* magazine for children and *Progress* magazine for young people, in Grade 2. Your gift to the Braille Fund, in care of Unity School, whatever the amount, can help to make this literature available without charge to any blind person who wishes to receive it.

A CONVENIENT PLAN
to Bless You and Your Friends

Unity's simple Prosperity Bank plan has paid rich dividends to thousands of persons since it was first introduced.

To follow this plan, you deposit a coin a day in the Bank and bless it with the prosperity prayer that you receive. You seek to look to God only for your supply, and to think only positive, faith-filled thoughts. Silent Unity prays with you for success as you follow the drill. At the end of seven weeks, the amount you save may be used to pay for the UNITY subscriptions you have ordered for friends on the coupon below. Their subscriptions begin at once, but you have seven weeks in which to save for them. Try this plan, and see what it can do for you.

Unity School of Christianity, Lee's Summit, Mo.

---------- (PLEASE PRINT ALL NAMES AND ADDRESSES) ----------

Here is my order for three UNITY gift subscriptions and a Bank in which to save the $6 cost ($2 each subscription).

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SAY "Happy Easter" WITH UNITY GREETING BOOKLETS

Unity's Easter Greeting Booklets are ideal to carry your Easter wishes to your friends. Designed to take the place of the traditional greeting card, these appealing little booklets contain twenty-four pages of inspiring short articles and poems to help and uplift your friends long after a greeting card would be forgotten. A convenient size to slip into pocket or purse, these booklets are easy to carry and refer to at odd moments when a refreshing thought is needed.

Your Easter Dawn is this year's new Easter Greeting Booklet. On its cover this booklet bears a beautiful colored photograph of sunrise on a lake, and its contents is made up of selections by Mary L. Kupferle, Frank B. Whitney, Kay Sweaney, Rowena Cheney, Gladys MacAlister, and other popular authors.

Unity's 1959 Easter Greeting Booklet Assortment

Your Easter Dawn (new)
Daily Resurrections
Easter
An Easter Message for You
The Land Is Bright
The Spirit of Easter
This Is Your Easter
Your Easter Revelation

Each colorful Unity Greeting Booklet comes with an attractive mailing envelope, ready to be addressed and mailed to your friends. These booklets are now 15 cents each, as are all the other Unity Greeting Booklets; eight assorted (your selection or ours) for $1. You should mail your order today if you are to have your booklets in time for Easter.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

This Is Enough

It is enough that I have seen the sun
  Slip down behind the hills, a golden ball,
To rise in splendor each succeeding day:
  I need no other proof, if this were all.

Enough for me that I have watched the moon,
  The stars, the seasons as they come and go,
The day for work, the night for restful sleep;
  Who but a loving God could plan things so?

This is enough, the miracle of birth,
  The growing seeds that push up through the
    sod,
The inner voice that stills cold reason's doubts:
  I need no other proof there is a God.

—*Jewell Hollis*